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CHRONICLE

Tariff Relations.—As already stated in a previous issue of AMERICA, the Tariff commission decided that no obstacle existed to trade under the minimum schedule with the United Kingdom, Italy, Russia, Spain, Switzerland and Turkey. To these have since been added Belgium, Denmark, Norway, Sweden, the Netherlands, Egypt, Persia, and lastly Germany. With Germany now enrolled among the European countries giving a fair exchange in tariff favors, three-fourths to four-fifths of our European trade will be conducted after March 1 on the minimum schedule basis. France seems still inclined to hold aloof and reject the offer of a fair bargain. Austria-Hungary, Portugal, Servia, Roumania and Greece are the only European countries now standing with France, and the acceptance by most of them of the minimum schedule is confidently expected.

High Cost of Living.—A statement issued by the Central Labor Union of the Federation of Labor sets forth that 2,000,000 persons are now refraining from the use of meat to show their opposition to high prices. Nevertheless, the prices of meat, poultry, fish, and most vegetables are higher than ever. Detectives are watching the operations of cold storage plants, seizures of stale eggs are being made by the Federal authorities in New York, mass meetings held to voice the popular protest, while official investigations of various kinds are under way to find out the reason for present conditions. The hope is generally expressed that the inquiry into the

high cost of living which the Ways and Means Committee of the House of Representatives is preparing to undertake, will not be confined to the effects of the tariff on the prices of commodities. Most of the articles, of the advanced cost of which the public is complaining, such as meat, butter, eggs, milk and flour, are not affected by the tariff.

Damages for Union Boycott.—A case that has been hard fought between the unions and the anti-boycott league for years was decided when a verdict under the Sherman law was rendered in the United States Court against the Hatters' organization at Danbury, Conn. The jury fixed the actual damages at \$74,000 for a boycott by union men against the hat manufacturers in 1902 and 1903. As the suit was brought under the Sherman Anti-Trust Law triple damages can be recovered.

Defense of the Panama Canal.—The President and Secretary of War have decided that Major-General Leonard Wood should be placed at the head of the board of officers that will this winter make a special study of the Panama Canal zone and report a general plan for the protection of the canal from attack in time of war or from injury or destruction by the maliciously disposed in time of peace. The appointment of General Wood is due to the fact that he is to become Chief of Staff in April and will have before him from time to time many important questions connected with the Panama Canal Zone. The board that has been named already by the Secretary of War consists of General Crozier, Chief of

Ordinance; General Bliss, Assistant Chief of Staff; General Murray, Chief of Coast Artillery; General Wotherspon and General Marshall, Chief Engineers, with Commander Harry F. Knapp, U. S. N., and Commander William J. Maxwell, U. S. N., named by the Secretary of the Navy. The board was to leave for the Isthmus the first week in February and spend the whole month there.

Miscellaneous.—The committee on Post Offices and Post Roads of the House of Representatives is trying to work out some plan to reduce the big postal deficit. Strong opposition has developed against the proposed increase of postage on second-class mail matter. Representative Murdock, who is chairman of the sub-committee in charge of second-class postage matters, is reported as saying that at present the express companies get all the lucrative business over the short hauls and the Government gets the business over the long hauls, upon which money is lost. The Government carries second-class matter in bulk from New York to San Francisco at the rate of one dollar a hundred pounds, while for the same distance the express rate is three dollars a hundred pounds.—The steamship *Kentucky*, on her way to the Pacific, foundered off Hatteras, and through use of the wireless the *Alamo* took off the captain and crew of forty-six men. Within five minutes after the first word of the desperate plight of the *Kentucky* was received in Washington, the machinery of the revenue cutter service and the Navy Department had been set in motion to aid her.—William Marconi, the inventor of wireless telegraphy, arrived in New York on his way to Cape Breton to superintend the completion of the new power station which is to replace that destroyed by fire last year.—The death roll from mine explosions has recently received large additions. In a mine of the Colorado Fuel and Iron Company at Primero, Colo., an explosion on January 29 entrapped 149 miners, eighty of whom were suffocated. The cause of the explosion was unknown. At Drakesboro, Ky., on February 1, an explosion occurred in the Browder State mine, killing ten miners and injuring seventeen. The third disaster of recent date happened on February 2 in a coal mine at Las Esperanzas, Mexico, where sixty-eight miners, mostly Mexicans and Japanese, were killed. This mine was one of those recently visited by a commission and pronounced safe. To these fatalities is to be added the loss of eleven miners at the Ernest mine, near Indiana, Pa., on February 5.—W. E. Purcell was appointed U. S. Senator by Governor Burke of North Dakota to succeed Senator Fountain L. Thompson, resigned. North Dakota's new Senator has been prominent in the Democratic politics of his State for many years. He is fifty-three years of age and a leading member of the North Dakota bar.—The Interstate Bridge Commission in its report to the New York Legislature recommended the selection of a site for a bridge over the Hudson River from One Hundred and Seventy-ninth street, New York,

to a point opposite on the New Jersey shore at the foot of the Palisades. The span will be about 1400 feet in length. This will connect the New York park system with the new Palisades park.

The Fairbanks Incident.—In regard to the Fairbanks incident in Rome, the following sane editorial observation in the *New York Times*, of February 8, is very complete as an explanation: "The Pope does not invite any one to visit him in the Vatican. He dwells in lonely state hedged in by tradition. The etiquette of the Papal palace is inviolate. There is nothing personal in the Pope's refusal to see any visitor to Rome. There are countless rejections of applicants. In each case the specific reason for the refusal is more or less conjectural, but invariably the rigid rules of Vatican etiquette have not been complied with."

New Code for Porto Rico.—President Taft sent to Congress a special message, in which he advocated the adoption of a new code of laws for Porto Rico, and said that a bill to carry his recommendations into effect had been drafted. In the President's bill any resident of Porto Rico is eligible to become a citizen of the United States if he was a citizen of Porto Rico before April 12, 1900. Only citizens of the United States may hold office in Porto Rico. The Administration measure amends and supplements the Foraker act, which is the organic law of the island. The bill provides for the establishment of two new executive departments of the Porto Rican administration. In place of the present Executive Council there is to be substituted a Senate of thirteen members, eight of whom are to be appointed by the President and five elected by the people. The House of Delegates will be known as the House of Representatives.

Colonel Roosevelt's Itinerary.—The Smithsonian African scientific expedition which left the United States last March, headed by Colonel Theodore Roosevelt, reached Nimule, Uganda Protectorate, on February 4. All the members were in excellent health. The present objective point of the expedition is Gondokoro, whence the party will embark for Bar-el-Jebel, the most southern tributary of the Nile, on the way to Khartoum. Colonel Roosevelt expects to speak in Paris on April 15, at the University of Berlin on May 1, and soon afterward before the Nobel Prize Committee at Christiania. Mr. Roosevelt received the Nobel Peace Prize in 1906. He will arrive in England on May 15 and deliver a lecture at Oxford University. He plans to return to New York about the middle of June.

Civic Reform in Montreal.—The civic elections for Montreal took place on the first of this month. A committee of citizens had drawn up a list of reform candidates, who were nearly all elected. At first there had been a Protestant candidate for the mayoralty but his

name was withdrawn before the nomination in deference to the Catholic majority who naturally preferred that the Eucharistic Congress next September should be welcomed by a Catholic mayor. There were two Catholic candidates for this office: Dr. Guerin, an Irish Canadian physician, who had been a minister in the Quebec cabinet, and Senator Casgrain, who stood for the large French Canadian element. Dr. Guerin, the choice of the Citizen's Reform Committee, was elected by a majority of 12,684 out of a total vote of 45,740. The four comptrollers, all nominees of the Committee, were elected by large majorities. All the Committee's candidates for aldermen, except two, were elected. This success of the reform movement—a success which far exceeded the most sanguine expectations—is due in great measure to the influence of M. Henri Bourassa's new daily paper, *Le Devoir*, which, though yet in its first month, has already reached a circulation of fifty thousand. The editor of this paper exhorted his French Canadian compatriots not to abuse their power by excluding Mr. Wanklyn, an English-speaking candidate for the controllership, but to grant to the minority their proper representation; and Mr. Wanklyn himself, after his election, publicly attributed his victory to the stand taken by *Le Devoir*. So just was the French Canadian vote in general that the *Star*, the day after the elections, had a big headline with these words: "French Canadians teach the English population a lesson never to be forgotten." The Archbishop of Montreal, in a pastoral letter, the gist of which was given in AMERICA (Vol. II, p. 434), earnestly invited the women who have a right to vote in municipal elections to use this right. About eight thousand women voted. Their vote defeated a Masonic candidate for aldermanic honors.

The Paris Flood.—Despatches from Paris say that, although the level of the Seine was continually falling, the situation was still disquieting at many points, especially in the Vitry district, where the embankment of the Orléans railway prevented the water from returning to the river's bed. The streets of Paris are free from flood and are being rapidly repaired and cleared of rubbish. On the other hand, several recent subsidences were reported on February 3, one occurring in front of the Ministry of War. Train service is becoming pretty regular. Many manufactories have resumed work. But there are still a quarter of a million persons in Paris and its immediate neighborhood who are receiving clothes and food. In several quarters gas and electric power are reorganized, but it will be many days before telegraph, telephone and other public services operate regularly. Hospitals and other places of refuge are always crowded. The gravest question is how to help the shelterless and homeless victims of the inundation. Another great difficulty is to find work for the throngs who apply for it, because many factories cannot yet reopen their doors. Relief contributions from crowned heads amount

now approximately to fifty-five thousand dollars.—Several prominent royalist and Catholic writers have severely criticised the results of modern engineering. They contrast the stability of the ancient bridges, like the Pont Royal and the Pont Neuf, with the later structures such as the Pont de l'Alma and the Pont des Arts, the safety of which was in doubt at the height of the flood. They declare that not a single ancient sewer broke under the pressure of the waters, while the modern labyrinth cracked and gave way in many places. M. Frédéric Masson, of the French Academy, predicts that once the city is dried and scoured out the engineers will sketch plans which will merely afford opportunity for political jobbers and corrupt contractors to make colossal fortunes. M. Charles Bos asserts that Paris is the victim of the false science of the engineers. Their modern constructions proved much feebler and showed less honest workmanship than those of the modest engineers who labored under the Valois kings and the Bourbons.

Paris Relief Fund.—On February 4, foreign contributions to the Paris relief fund amounted to \$700,000. At that date the English contributions exceeded those from the United States by \$80,000. Ambassador Bacon cabled that the distress of the victims, including thousands of workmen, was likely to be prolonged, and that additional contributions would be a splendid form of charity. The gratitude of the French people for the assistance rendered by the United States, the Ambassador said, was universal and sincere.—The Canadian Parliament has voted \$50,000 to the fund.

The Irish Forecast.—The group of Independent Nationalist Members have been named "O'Brienites" incorrectly, as several of them have had no connection with Mr. O'Brien. They were elected because of dissatisfaction in the constituencies with the undue interference of the national Executive and with the Budget as affecting Ireland. They have all declared their adhesion to a united party but demand as a condition thereto "free, open and full deliberation as to the methods by which the Irish cause should be won." Mr. O'Brien demands a policy of conciliation towards all classes and sections, and Mr. Healy insists that the Budget must be changed in as far as it discriminates against the land and industries of Ireland. Mr. Asquith's careful abstention from specifically defining "full self-government," is viewed with suspicion, but it is admitted that Mr. Redmond has the power to obtain a satisfactory declaration. *London Truth* says Home Rule must now, as in the days of Gladstone, "become the dominant political issue; but this time neither the Cabinet nor the Liberal Party are likely to be seriously divided on the subject. The 'needs must' argument will convert the waverers and stimulate the lukewarm." It is reported that Winston Churchill has asked for and will be given the Chief Secretaryship of Ireland, as he is anxious to have the distinction of set-

ting the Irish question. If this report is true, the Home Rule Bill is likely to be thorough, as Mr. Churchill was the chief author and promoter of the measure that pacified the Transvaal and unified South Africa. Meanwhile London Unionist papers are discussing the advisability of a Nationalist-Unionist alliance on the basis of Home Rule and Tariff Reform. The election has made it clear that there is no such opposition to Irish self-government in England as there was in the time of Gladstone. It was made a Protestant vs. Catholic question to excite animosity, and in Liverpool was combined with the maintenance of the King's Oath, which the Unionists agreed and the Liberals declined to subscribe to. Messrs. Gwynn, Healy and others believe that the next Parliament will not last a year and that Home Rule will be the main question in the new election.

Tariff Agreement with Germany Assured.—After months of negotiation between Germany and the United States the tariff war which loomed black upon the horizon has been averted. Both nations have made concessions limiting original demands, and in the agreement which has been accepted both gain substantial advantages. Following the compromise accepted by German and American conferees, Chancellor von Bethmann-Hollweg sent to the Reichstag the following communication regarding the German-American tariff agreement: "The American Government has declared that the live-stock question is withdrawn wholly from the negotiations on condition that the unlimited enjoyment of Germany's conventional tariff be conceded. It further agrees that the advantages of the American minimum tariff shall be extended unrestrictedly to Germany after March 31; that the customs administrative regulations shall be applied to German goods in a friendly and conciliatory spirit, and that the present agreement respecting the labeling of wines shall remain in force." On February 5 the Reichstag passed without debate and unamended the bill approving the Government's agreement with the United States. The vote would have been unanimous on all three readings but for a few extreme Conservatives. The Federal Council had previously agreed to the measure. In introducing the bill Vice-Chancellor Delbrueck assured the Reichstag that Germany's excellent relations with the United States guarantee a conciliatory and broad-minded observance of the agreement.

Catholic Affairs in the Austrian Empire.—The *Reichspost* announces that the eighth general Catholic Congress of the Austrian peoples will meet in Innsbruck, the capital of Tyrol, in September of this year. The unfortunate incidents which rendered impossible the meeting planned for Vienna during September of last year will not have influence in this preeminently Catholic province of the Emperor's domain, and accordingly the efforts of the central committee of Brixen to secure the meeting have been approved. The enthusiasm manifested by the Tyrolese in their jubilee celebration of last year

argue well for a successful carrying out of the program already being prepared for the Congress.—To prepare for the new conditions arising from the proclamation of a constitution for their land a representative assembly of 200 delegates from Bosnia and Herzegovina met recently in Sarajewo to establish a Catholic Union. The articles of association are modeled after the constitution of the German Centrum. The Union, always professing devoted loyalty to the interests of the Empire and to the family of Francis Joseph, will endeavor to safeguard the well-being of Croatia in the developments of its new internal relations with the empire. Non-Croats are admitted to its membership, if they be in sympathy with the policy of the Union.

Indian Princes Counsel Government.—Last August the Viceroy of India addressed the native princes, asking their views as to the best means to root out sedition. Most of them declared their states to be free from it. They recommended stricter press laws and the surveillance of suspected agitators. The Maharajahs of Bikanir and Kashmir advised a closer exchange of information and an offensive campaign against sedition. Others urged the more speedy punishment of offenders. All professed themselves ready to cooperate in every way with the Government.—Shams-ul-Alam, an inspector of the Criminal Investigation Department, who has been engaged in unravelling conspiracies to murder, was shot by a young Bengali on the staircase of the High Court, Calcutta, on January 24. The murderer told those who arrested him to do with him what they pleased; he had done his duty.—The next day the Viceroy opened the new council in state. Alluding to the assassination he declared the Government's resolution to bridle the revolutionary press. Accordingly a bill has been introduced requiring all printers to deposit with the Government a sum varying from \$160 to \$1600, which will be forfeited in case the depositor be found guilty of misconduct.—A party from the British gunboat *Fox* destroyed 1350 rifles and 160,000 rounds of ammunition en route for Afghanistan, at Jask on the Persian Gulf.—The Indian and Home Governments are in consultation regarding the stopping of this traffic, and negotiations have been opened with the French Government with the view to check it at Muscat, where the French have treaty rights.—Kichaka-vadd, the killing of Kichaka, apparently a classical drama, has been played throughout the Deccan and in Bombay since 1907 to crowded houses. It is really an allegory perfectly intelligible to the natives. The hero of the play represents India. Kichaka is the Viceroy, his following are the English. All are killed off with the greatest ease amidst enthusiastic native applause.—The Rana of Barwani has just been invested with the government of his state. He declares he will tolerate no political opinion inconsistent with his own loyalty and devotion to the British crown and rule.

QUESTIONS OF THE DAY

Apples of Discord Among the Fathers

Hardly had the government under the Constitution been established when James Madison introduced in the House of Representatives a measure "for the encouragement and protection of manufacturers." This was unpopular in the South, where the production of raw materials was almost the only industry. Another proposal was to levy a tax on imported slaves. An understanding was soon reached, however, in virtue of which the project of taxing imported slaves was permanently abandoned in exchange for votes for Madison's bill. Thus in the first session of the first Congress we find the now familiar practice of trading votes to secure the success of one measure at the expense of others.

After the establishment of the government, the Anti-Federalists undertook to limit the meaning of the Constitution and to restrict its application. The Federalists, on the other hand, aimed at reading into the Constitution whatever might widen its scope or strengthen the central government. Jefferson, the leader of the "Republicans," as the Anti-Federalists now began to call themselves, wished to starch the Constitution; Hamilton, the leader of the Federalists, wished to stretch it.

Within a month after Washington's inauguration, the Anti-Federalists were reminded by a Boston paper of the advantages of union. In May, 1789, two escaped slaves were apprehended in Massachusetts, where no slavery existed, and in virtue of Art. IV, Section II of the Constitution, were restored to their owners. The first Congress confirmed the exclusion of slavery from the territory bounded by the Great Lakes, the Mississippi and the Ohio, and also accepted North Carolina's cession of what afterward became Tennessee, with the ceding State's proviso that "no regulations made or to be made by Congress shall tend to emancipate slaves." This was the first step in Congress towards dividing North and South into free States and slave States; for, although slavery existed north of Maryland and Delaware, it was an institution of trifling importance and doomed to die a natural death.

As early as 1790, the Abolition Society of Pennsylvania, whose president was the venerable Benjamin Franklin, petitioned Congress to do what it could under the Constitution to promote "mercy and justice" toward the negro. The danger to that peculiar domestic institution was scented at once. So wild and furious were the words that expressed the sentiments of the representatives of the slave interests that the matter was speedily smoothed over and consigned to temporary oblivion.

Just a few days before the battle of Lexington some gentlemen of Philadelphia formed a "Society for the Relief of Freed Negroes Unlawfully held in Bondage."

There was ample reason for their action. It had become a common practice to pounce upon some of the free negroes of the colony, and there were thousands of them, hurry them into the neighboring slave colonies and there offer them for sale. After nine years of inactivity the society took new life in 1784 and began a long and useful career on a broader platform, for the same year which saw the Ordinance of 1787 become a law, saw also the society for protecting kidnaped free negroes transformed into the Abolition Society of Pennsylvania.

Three vital issues, therefore, which were to test the stability of the republic through generations to come, were brought to public notice before the second presidential election. These issues were slavery, a protective tariff, and the interpretation of the Constitution. It took seventy-five years to settle the first; one hundred and twenty years have not sufficed to settle either of the other two.

Washington having consented to serve for a second term, there was no thought of putting up an opposition candidate; but political leaders were greatly at variance in their choice of a candidate for the vice-presidency. Alexander Hamilton, a born leader, was a firm believer in statecraft and in the advantages of administration patronage. Why let this precious source of power go to waste? In his appointments, therefore, he made careful provision for his favorites, and his favorites were those who could help him in an emergency. He warmly supported John Adams.

George Clinton was the great political "boss" in New York. Through the help of the brilliant but unscrupulous Aaron Burr, he had received a technical majority for Governor of New York in 1792, having already held the office until the people were tired of him. He was put forward by the Republicans as their choice for second place.

In the meantime, North Carolina and Rhode Island had ratified the Constitution and Vermont and Kentucky had been admitted to the sisterhood of States, thus increasing the number of electoral votes to one hundred and thirty-two. The electors again showed their confidence in Washington by a unanimous vote. For vice-president, Adams received twenty-seven majority over Clinton. Nine of the fifteen States had chosen their electors through their legislatures. Though defeated in the Electoral College, the Republicans were successful in winning a majority in the next House of Representatives.

In Washington's second term, his proclamation of neutrality in the war between Great Britain and France was highly offensive to sympathizers with France, who were, generally speaking, Republicans. In Philadelphia, the seat of government, ten thousand people threatened, day after day, to drag the President out of his house and force him to declare for France or to resign. The public press accused the administration of having joined the league of kings against liberty; the President was accused of preserving "the seclusion of a monk and the supercilious distance of a tyrant." Tom Paine, who is still

idolized by some Americans, addressed to President Washington an open letter the tenor of which is gathered from a single sentence: "And as for you, sir, treacherous in private friendship (for so you have been to me, and that in the hour of danger), and a hypocrite in public life, the world will be puzzled to decide whether you are an apostate or an impostor; whether you have abandoned good principles or whether you ever had any."

The repeated violations of American neutrality by both Great Britain and France and the depredations of Algerine pirates showed the need of an American navy, for not a warship of any kind flew the Stars and Stripes. In the Act of Congress of 1794 establishing an armed sea-force, explicit mention was made of only the pirates, but the vessels built under it were used against the French. Ten days before retiring from the presidency, Washington signed the commission of Captain John Barry, making him ranking captain of the naval establishment. This determination had been reached on June 4, 1794, as was duly expressed in Barry's commission. The frigate, *United States*, to which Barry had been assigned and which had been built under his personal direction, was launched in May, 1797, and did good service until sunk by the Confederates in Norfolk Navy Yard during the war between the States.

Washington, who, to use his own words, had been assailed in "such exaggerated and indecent terms as could scarcely be applied to a notorious defaulter or a common pickpocket," gladly laid down the burden of office and returning to Mount Vernon, left John Adams to battle with adverse political currents and storms.

H. J. SWIFT, S.J.

Anticlericalism in Italy.

The editorial on "Why Italy is Anticlerical" in *AMERICA* of December 18, raises a question which has perplexed many Catholic minds. Things are, thank God, not so bad as in France, and many educated and intelligent Italians, some of whom were themselves more or less anticlerical, have assured me that Italy can never by any possibility fall into such a state of things as exists on the other side of the Alps. Let us hope so. And yet, there actually is much anticlericalism in Italy and one cannot but ask why it should be so. Italy holds the Mother See of Christendom, and certainly its last three saintly occupants, whose pontificates more than cover two generations, have not dimmed its lustre nor brought it into disrepute. What, then, has caused the present situation? The first and most obvious answer is that there is no one single cause, but there are a number of influences which have worked together. And, secondly, there is the reassuring fact that many signs point to better things. There is doubtless trouble ahead, and it is true that Anticlericalism is very much alive, but it is equally true that wholesome antidotes are already at work.

Amongst the causes which have aided the antireligious propaganda there is first the matter of national unity. National pride, desire to become a first-rate power, besides loading the country with taxes under which the people groan, has set many in opposition to the Church because the gratification of national ambition has seemed bound up with the question of the robbery of the Pope's temporal possessions and the Church has been represented as the enemy of patriotism. As is well known, the Latin mind once turned against religion does not usually stop with half-way indifferentism, as in Northern nations, but becomes violently hostile.

It seems to the onlooker as if Italy should not be a land of poverty. She has wonderful agricultural resources and within the last twenty years or so a great development of industrial activity has taken place in the North. New factories are in constant evidence as one journeys by railway from the northern frontier toward Rome. But in spite of all this there is much grinding misery amongst the poor, and the Socialists, by their promises of bread and prosperity for all, have poisoned the minds of many. Socialists know that the Church stands for honest regard for the rights of private ownership, and so Socialism is always anticlerical. This desire for material well-being and the lie that the Church is in league with the oppressors have done great harm amongst the peasantry. The Masonic lodges, the Socialists and the Anarchists work together, and it is quite evident that these enemies of religion and social order are well organized; for the word has but to go forth from headquarters in Paris to bring concerted action in many countries, including Italy, as was evident recently in the absurd attempt to make Ferrer seem a martyr to the cause of human progress. However, without minimizing the evil at all, but frankly acknowledging that it exists, it is well to remember, too, that not humility but clamor is the dominant characteristic of revolutionary and disturbing elements, whose noise sometimes gives them a factitious importance. They have, after all, against them, in Italy as in other countries, the solid wall of the mass of quiet, law-abiding citizens whose sturdy devotion to settled order counts for much.

The article of December 18 suggests one reason for Italy's anticlericalism that is not without its force, viz., the evident lack of a thorough knowledge of their religion which Italians who emigrate to this country often show. A traditional Catholic in these days needs more than simply his family or national tradition to hold fast to the love and the loyalty which Mother Church should have from us all. In countries where the faithful were surrounded and perhaps outnumbered by unbelievers, the need of careful instruction of all the people has been recognized fully. But in a Catholic country, like Italy, is it altogether surprising that where "all the dwellers in the little village were Catholics, the air was Catholic, the spirit was Catholic," a great deal was taken for granted by the clergy and a thorough and complete in-

struction in the Faith not always insisted on? The simple duties of religion and the precepts of the moral law were known, was not that enough? But the old order changes; whatever may have been the case once, such instruction is certainly vitally necessary now. The Italian Catholic of to-day has no surrounding Protestant population to whom he must be ready to give a reason for the faith that is in him; but he has what is far worse, the party of the Anticlericals—Socialists, Anarchists, Freemasons—hating Christ and His religion with a bitter hatred and determined to instil the venom of their hate and their false accusations against the Church into the rising generation.

But that burning fire of zeal, St. Malachy's "Ignis Ardens," our present Holy Father, has seen this need. He has ordered the careful teaching of the catechism and the careful searching out of those who, by mischance or oversight, failed to get necessary instruction in childhood. During a visit of some months in Italy in 1908, I saw many evidences of the renewed zeal which the Holy Father has awakened. I remember one Sunday afternoon in May dropping into a small parish church in the country and finding the parish priest instructing a group of perhaps two dozen young men and women between the ages of eighteen and twenty-five, young people who had been discovered by a careful visitation of the parish and who were being given an intelligent grasp of their religion during their preparation for their First Communion. It was not an isolated case, and such work is bound to tell in the near future.

But there is one active cause of Anticlericalism which should have an especial interest for all English-speaking Catholics, because it is produced with the aid of English and American gold. There are, in many Italian cities and towns, colonies of English-speaking residents who find it agreeable for one reason or another to make more or less permanent homes there. Being, almost entirely, people of leisure, they are inclined to give some of their time and money to philanthropic and religious work, and this is, in itself and in the abstract, certainly very commendable. But, as a matter of fact, these enterprises—since the only poor, practically, who can be objects of this zeal are the poor Italians—become, though ostensibly philanthropic, really proselytizing agencies, material aid being offered as the bribe for apostasy from the Catholic Faith. We have seen such attempts in England, Ireland and America, and efficient Catholic organization has been necessary to counteract them.

In Florence, which has the largest and richest English-speaking colony, the evil has become very acute. These good people in their mistaken zeal can never, of course, make genuine Protestants of those whose misery they relieve; they simply, when successful in undermining their Catholic faith, turn their beneficiaries into irreligious Anticlericals. So much harm was done by this Protestant propaganda that a society was formed a few years ago, under the authority of the Archbishop, the

Society Pro Fide. Of course the English-speaking Catholics in Florence who can come to its aid are few in numbers compared with their Protestant compatriots who lavish money on the proselytizing agencies. But much has been accomplished already and aid is very much needed to continue the work. It is thought that many who remember with pleasure their visits, or perhaps a long sojourn, in that beautiful land, might be glad to contribute to save these poor Italian children from the loss of their faith. The society uses its funds to place poor children, in danger of being put into Protestant Homes, into Catholic institutions; it helps the free dispensaries conducted by the Sisters of Charity so that the sick poor need not go to the dispensaries where attending Protestant religious services is a condition of relief; it aids boys' clubs, free evening classes in which English is taught, and fresh-air excursions of sick children to the seaside in summer. It is a most necessary work, for all these activities are used by the propagandists to destroy Catholic faith, especially in children. The society is particularly in need of funds at the present time and the treasurer of the Society, John M. Egerton, Esq., Villa Lucente, San Domenico, Florence, Italy, or the writer of this article, will gladly receive and forward any gifts for this good work of neutralizing the effects of the mistaken zeal of those who would add to the numbers of Italy's Anticlericals.

JESSE ALBERT LOCKE.

Father Tabb: the Teacher

II.

Teacher may be counted a humble title to give to a man to whom was conceded the first rank among the poets of his day. It would perhaps sound better to certain ears to say that Father Tabb was, for more than a quarter of a century, professor of English at St. Charles' College. But the plain, unvarnished truth is that he was a simple teacher of English grammar. He remained a teacher of grammar to the end. He was a fine Greek scholar and taught that language now and again with manifest delight to himself and much profit to his pupils. But his heart was in his English class, nor did he aspire to anything higher. His "Bone Rules" for that science, dedicated to his beloved pupils, "past, present and future, imperfect and perfect," give some clue to his method. No one without actual attendance could appreciate what his class really was.

The true teacher, like Quintilian's orator, *et nascitur et fit*. Father Tabb was a born teacher; he made himself a great teacher. He went to class to teach; his students, to learn. There was a tacit agreement, offensive and defensive, to that effect. Occasionally indeed one of the principals was guilty of a breach of compact, for all men, and especially all students, are human. At such times the master rebuked the delinquent rather with the

eye than with the tongue. Surprise and disappointment were eloquently, if voicelessly, expressed. And the defaulter felt himself oppressed with a sense of self-condemnation akin to that which is said to come upon the traitor brought face to face with his guilt.

At St. Charles' in the early eighties every class lasted for a full hour. That was the "consecrated" length of a valid session. Any deviation from that rule was tantamount to an apostasy from all that was venerable in educational traditions. Now, a full hour, with its sixty mortal minutes, is the nightmare of every dull teacher and the pitfall of every spirited boy. Father Tabb was never at odds with time. Up to a certain point he was a rigorous routinist. Rather more than half the session was devoted to the task especially assigned to the day. Not a moment was lost. By a spontaneous and most cordial agreement every pupil made ready to account for his lesson accurately, adequately and with dispatch, so as not to abbreviate the good time that was sure to follow.

Under the poet-teacher it was no drudgery to study grammar. He was gifted with personality, and came to class bubbling with good nature. His methods were unique and of endless variety. He riveted the attention of the pupil and held it to the close, never suffering even the most phlegmatic to dream that he was having anything but the best possible time. Nor was the task to be conned and then forgotten. The teacher shrewdly realized that his students were not all intellect but were irrevocably wedded to the things of sense. He accordingly appealed to their senses; he went to the blackboard and with a few deft strokes drew a picture which illustrated the principle or embalmed in the memory the fact which he desired to impress. Now he would perpetrate a pun, and now throw out a *vox memorialis* which gave to the point under discussion a place among the permanent possessions of the mind.

Though the study of the elements of English with such a preceptor was a distinct delight, still to turn from grammar to literature under such leading was like passing from the class-room to the theatre. As age creeps on, one is led to wonder which half of the class was more profitable. Syntax we know, and should know it, had we never seen Father Tabb. But what of the fruit of those rare half-hours spent with him in the company of the Muses? They linger and haunt us still. It is now almost thirty years since he opened his heart and showed us the large place which he had given to Edgar Allan Poe. Like a true disciple he knew his master—prose and poetry. We listened with awe to his reading of the "Black Cat." We ran with him through the full gamut of "The Bells," from their riotous roar down to the softest tintinnabulations. And even the most apathetic was forced furtively to wipe away a tear at realizing the full sadness of the untimely taking-off of that "rare and radiant maiden whom the angels name Lenore."

For Shelley and Keats he entertained a reverence almost equal to that which he cherished for their American contemporary. Several classes were given to the study of "The Cloud," its wonderful imagery and exquisite diction were pointed out in great detail. Towards the end of one session the teacher went to the corner of the class-room, crouched, and began to recite "The Skylark." The students were transfixed. When he had finished, he was on tiptoe at the opposite corner of the room, breathless as if eager to follow the bird in its flight. Instinctively the class broke out in applause. He modestly suppressed our enthusiasm with the remark: "Gentlemen, did you see that 'Skylark' soar? Did you hear him sing? If there is a single boy in this class who did not see that lark and hear him sing, I forbid him ever again to open a book of poetry, for it would be a sheer waste of time." Need it be said that most of those present saw the lark and heard him sing?

His mind was admirably stored with the gems of classical literature. Before his ordination he came from the seminary to the college to teach us Greek. Forty minutes of the first class were devoted to grammar and the "Anabasis." He then fell to the reciting of the "Medea," of which he knew long passages by heart. There was nothing ostentatious about this display. He was speaking out of the fulness of his heart, we the while were amazed at his familiarity with Euripides. On one occasion he substituted for our Latin professor. We were reading Livy at the time. Passing over the lesson of the day, he had us turn to the book which relates the sad episode of the death of Virginia. He told the story, bringing out the virtue of the maiden, the desperation of Virginius and the infamy of Appius Claudius, with a depth of feeling which Macaulay but faintly suggests. The spirit with which he declaimed the beautiful legend showed us how keenly he enjoyed the classics of ancient Rome and how familiar he was with the passages of the deepest human interest.

He abhorred the exact sciences. He never admitted that he could add straight. Nor would he venture to give the number of the page of the text-book to which he desired to make reference, but always requested one of the students to discharge that office. "If I die before my ordination and while studying theology," he said to us one day, "I want my epitaph to read as follows:

"Sacred to the memory of John B. Tabb, D.D."

"You are not a Doctor of Divinity yet," ventured one of the boys. "Bless you, no, my son, far from it," was the reply. "D. D. does not mean Doctor of Divinity when it is found on my tombstone; it means, Died of Dogma."

Father Tabb had many of the eccentricities that are said to attend genius. He was rarely in evidence when visitors of distinction came to the house. To one who made special request for him he sent the message: "Tell M. that whatever he thinks of my poetry, he would be rudely disappointed to see the prose." But he loved the

society of his students, and those who discovered exceptional gifts found their way straight to his heart. If, in addition, they betrayed some ability for literature or music, they could command him at will. With wonderful intuition he drew out latent talent, and if it were possible to create a love of letters in the soul of his pupil the good priest addressed himself generously and successfully to the task. Those who were the special recipients of his fatherly attention owe him a debt of gratitude which they must beg the Lord to discharge.

Shrewd teacher that he was, he knew how and when to praise the performances of his pupils. If he called for the finest line of the passage of poetry under discussion and received what he asked for, the man who delivered the goods left that class walking on the clouds. In this connection the writer confesses to have long labored under a keen sense of regret. He was conversing one day in the college infirmary with the professor of belles-lettres when Father Tabb happened along and begged his confrere to piece out for him the line of "Hamlet" which had been running through his mind since breakfast: "Unhousel'd, . . . , unanel'd." The priest could offer no relief, but the pupil knew the word and could have said: "Unhousel'd, disappointed, unanel'd." But, as he was not asked, he modestly refrained from doing so. Had he however ventured to assist him in his predicament, the poet would have played Burke to his Sheridan and have "hugged him with the energy of generous admiration." Surely there is a time to speak as well as to be silent. After twenty-seven years the failure to act on that occasion is still regretted as a lost opportunity. He wishes he had spoken.

Out of class he was the soul of good humor. As he passed through the house or grounds, a joke, a pun, or a comic verse was ever on his lips. The supply was at once varied and inexhaustible. He was a marvelous cartoonist. He had the happy faculty of supplementing his drawings with equally striking couplets. It was frequently asserted that he could have made a fortune, had he combined pen and pencil. The writer cannot acquiesce in this contention. Not that Father Tabb lacked either imagination or humor, originality or deftness of touch; but he was likewise blessed with a soul so delicately sensitive that he could never make free with the feelings of others. The successful cartoonist, we fancy, must keep his charitable impulses under perfect control. Father Tabb was not thus master of himself.

An incident will show the good heart of the man. During our somewhat dreary Christmas holidays we were accustomed to entertain ourselves with theatricals—there was no home-going from September to June. Original farces were occasionally produced. The writer, while engaged in preparing one of these, went to Father Tabb and requested him to make a cartoon of one of the students, a good-natured fellow whose outward favor lent itself to the purposes of the pencil, but who was altogether

satisfied with what nature had accorded him in the way of physical beauty. Father Tabb readily consented to make the drawing. When the moment came for exhibiting the carefully guarded figure on the stage, the curtain was drawn and behold, instead of the portly outline of the student, we had the long-necked bust of the artist himself. "You may do anything under heaven with me," said he afterwards, "but I would not like to exhibit C—; he may be far more sensitive than we fancy." The little episode was at once instructive and illuminating.

His jokes were always kindly. He was merciful to all but himself. But he could not refrain from perpetrating puns and pleasantries at his own expense. Even his great affliction did not escape. In one of his last sallies, he placed himself highest among the high-flyers:

"There once were two brothers named Wright,
Who rose in aerial flight;
But a poet I know
Much higher could go,
For he soared till he got out of sight."

Father Tabb celebrated his first Mass at midnight on Christmas, 1884. After the Credo he turned to the assembled community and made a brief address couched in chaste English and redolent with the tenderest piety. The students had presented him with a chalice as a slight token of their admiration and love. He referred touchingly to their thoughtfulness and expressed his delight at having the consolation of offering his first Holy Sacrifice in the chapel so dear to him. He then gave voice to the cherished hope that it might be his good fortune to spend his life among his well-beloved pupils and celebrate his last Mass within the same consecrated walls. His prayer was heard.

T. S. DUGGAN.

The Religious Battle in France

The denunciation by the French bishops of the atheistical books used in the Government schools has had effects deeper and more far-reaching than were at first expected. The education question has become, for the time being, the chief platform upon which clericals and anticlericals measure their strength; the principal Catholic speakers of modern France have thrown upon the subject the light of their experience and the weight of their influence.

It wants now only four months to the general elections, and our present "incoherent and mischievous legislators," as a leading Catholic paper styles them, are about to retire from politics. The last months of life of the present Chamber will be marked by a memorable encounter, in which the souls of the little children of France are the prize; and, while their defenders are fighting their battles within the *Palais législatif*, the children themselves and their parents are bravely doing their best to carry out the instructions of the bishops. The "As-

sociations des pères de famille," that band together the fathers of families, gain ground daily and assume more important proportions than were at first intended. Their members have grasped the fact that it is not enough for them to denounce evil teaching and to claim for their children the neutrality that is prescribed by law but does not really exist; they push their demands further. The Anticlerical party makes no secret that its object is to destroy, if possible, the free schools and obtain the monopoly of teaching in the country; it becomes urgent, therefore, to meet it on the same ground. The Association of the *pères de famille*, at Pouancé, in Maine et Loire, founded under the inspiration of an able and energetic Catholic, M. de la Guillouinière, may be quoted as an example of the tone that must be adopted by similar associations. Its members do not merely insist upon neutrality being observed on religious matters; they demand liberty of teaching and a just division of public money between the Government and the free schools, according to the number of the pupils.

The education question seems now to be the one common ground upon which the French Catholics, divided as they are on politics, can meet in union of thought and aims. "A magnificent field of battle opens before the Catholics," says *La Croix*. "This question gives them a splendid motive for union." Those who realize how their unfortunate divisions have so far hampered the action of the French Catholics, will appreciate the value of the opportunity that is now given them of uniting their forces on a subject that touches their dearest interests, independently of politics. The struggle that is carried on in many an obscure village between the peasant children and their teachers is full of pathos; in La Manche, many schools are deserted because the teachers decline to put away the prohibited books; in Saintonge, so steady was the resistance of the pupils that the Government inspector, at a meeting of the school teachers, advised them to be conciliating and to withdraw the evil books; in Savoy the same policy of conciliation is practised, as the teachers fear a general exodus of children, who are ready to leave the Government schools unless they obtain satisfaction.

A number of newspaper articles have been published that point out the errors contained in the books used by the Government teachers and thus is fully justified the timely interference of the French Episcopacy. A priest of Annecy, the Abbé Pernoud, has written a volume on the subject. He quotes one by one the historical fallacies that are taught, under official patronage. The Church is represented as promoting the oppression of the lower orders; Jeanne d'Arc is a visionary, Luther "a pious monk," who enlightened the minds of his contemporaries; Voltaire, an apostle of tolerance, "who is justly dear to modern France." These same books teach that the Catholic religion was once the official religion of the country; this meant that "those who did not practise it were persecuted; now the Government ignores the

existence of religion, but it does not persecute!!" Other passages from these books were quoted by M. Barrès in the French chambers, on January 18. Children of ten, belonging to the working classes, learn passages like the following: "We used to be ignorant and slaves to prejudice; now, thanks to our teachers, we can commune with the thinkers and philosophers of all times and of all countries."

M. Grousseau, a brilliant Catholic orator, who took a leading part in the debate in the chamber, quoted another passage from a "revue" which is read by forty thousand French school teachers. It says: "Man is an ephemeral form of matter"; "materialism brings calmness to troubled minds . . . real thinkers do not accept any set belief on the subject of God, the origin of the world or the destiny of man. Only suppositions are possible on these questions."

It is on the subject of the French Revolution, more especially, that the official school books teem with historical errors. The "immortal principles of 1789," grossly misinterpreted, are the basis of modern French politics, and everything that touches upon the Revolution is treated with reverence. The Vendean peasants who were driven to take up arms by the oppressive tyranny of the revolutionary government, are represented as "fanatics, whose actions were prompted by their priests; they were refused absolution if they did not fight against the Republic." The "fête de la Raison," called by Taine, by no means a clerical writer, a "solemn farce," is alluded to with respect, and even the names of the Republican months are mentioned with enthusiasm.

The debate in the chambers on the subject of education brought to the front the principal Catholic orators. MM. Barrès, Grousseau, Piou, de Mun, Abbé Gayraud, and their brilliant and logical speeches scored a distinct success, at any rate in public opinion.

The Catholic newspapers rightly point out the connection that exists between the irreligious teaching that for years past has been poisoning the minds of the young and the increase of crime among boys and young men. They quote statistics that are startling and these are fully confirmed by the testimony of specialists who have made a careful study of the subject. The greater proportion of these youthful criminals, whose number has increased so fearfully within the last few years, are not illiterate; thus, in 1906 there were only 330 illiterate, while there were 2,702 educated youthful criminals. These facts alone prove the terrible and far-reaching effects of a teaching that, by destroying all supernatural beliefs and motives, lets loose the worst passions. The empty, high-flown moral principles that are taught in the Government schools are no check upon the evil instincts that lie in the hearts of men, and the policy that aims at unchristianizing a country is fraught with danger to the life and property of its inhabitants.

It is difficult for the citizens of a free land to realize the tyranny that the Masonic Government of France

exercises over its subordinates. It requires no small courage on the part of the fathers of the little ones, whose souls are at stake, to make a stand against its oppression, and their attitude in the present struggle is a distinctly hopeful symptom. It proves that the voice of their ecclesiastical pastors still appeals to the working classes, who were generally regarded as having strayed beyond the limits of the Church's influence; it also proves that the spiritual welfare of their children touches them to the quick and impels them to take a line of action at variance with their instinctive submission or apathy when "le Gouvernement" is concerned. B. C. DE C.

The Morality of Modern Socialism

A recent study made by the Rev. John J. Ming, S.J., of the moral aspects and tendencies of modern Socialism is very opportune. The reading public is fairly familiar with Socialism's designs on capital and economics, but is not so well acquainted with its radical views of man's nature, obligations and destiny and the fundamental tenets of Christian Ethics. Father Ming, however, has long been a professor of philosophy and has learned how much of history can be traced to those hidden springs of human action, the principles of conduct which guide and dominate men's lives. He has, therefore, "searched the very foundations which socialist philosophers have laid for morality and scrutinized the views which they hold on law, sanction, obligation, conscience and motives of right action." He has studied "the evil they find in the present civilization, the family and the State, what remedies and reforms they advise, to what ultimate form of society they look forward, and what duties they regard as essential to social life. The outcome of his investigation is far from reassuring.

Socialists claim indeed that their system will not only not relax morals, but bring about the consummation of morality and hasten the last stage of its evolution. But Father Ming's study of the means which the acknowledged exponents of its doctrines intend to employ to effect this moral transformation has opened his eyes to some startling revelations. Socialism, he finds, plans to overthrow the entire theistic basis of morality. "They (the Socialists) most fiercely attack religion and especially Christianity, impugning its very foundations and proposing measures for its complete suppression." They deny the existence of God, the spirituality of the soul, the freedom of the will, the future life of reward. Religion they regard as "absurd superstition," the Church and Christianity as human institutions which have for their end "the oppression and exploitation of the working classes." The Catholic Church, in particular, excites their most relentless hatred; nor do they ever take the trouble to study its dogmas and practices, its history and character in authentic sources.

Socialistic philosophy, the author assures us, is frankly

and avowedly materialistic. Denying the essential difference between right and wrong, it has but one norm for judging good and evil and that is the shifting demands of social expediency. Moral law and sanction, moral obligation and responsibility have no place in the system; where they do exist they are rather the result of physical coercion, mere passing phases of evolution, destined to cease altogether in society's final and perfect stage of development. Monogamous marriage, parental society, and even the State, must eventually give way in the reconstruction of social conditions which will come with the triumph of Socialism, and in their place will be established free love, care of children by public officials and at public expense, and a cooperative commonwealth.

Such in brief are the more important conclusions to which Father Ming has been led by his study of Socialism; conclusions which are the more valuable because based on numerous citations from the acknowledged exponents of socialistic ideas. It was obviously impossible to make his inductions absolutely comprehensive. He does not contend, therefore, that all Socialists are as radical as those from whose writings he quotes; but he does amply establish his contention as to the general character and tendency of Socialism. Individuals may or may not assent to this or that part of the system; but the system as a whole, the system as understood by its founders and recognized leaders is what Father Ming has shown it to be. J. H. FISHER.

Canada's Proposed Navy

On February 3, the great debate on the proposed Canadian navy began at Ottawa. Sir Wilfrid Laurier, who was in good form, reviewed Canada's attitude toward imperial defence since 1902. That year at the Imperial Conference, when the British Secretary of the Navy proposed that Canada should contribute to the expenses of the imperial navy, the Canadian Government refused to do so, but acknowledged that it ought to assist the Empire by contributing to the defence of the Dominion. Since that time the Canadian nation has always felt that if she was "daughter in her mother's house," she must be "mistress in her own." While cooperating loyally with Great Britain, Canada means to maintain complete control of her resources. A direct money contribution to the British navy would be contrary to Imperial and Canadian principles.

To those who say that the Canadian Navy would be subject to the British Admiralty in time of war, Sir Wilfrid replied that the proposed navy could not take part in any war without the permission of the Canadian Parliament. Mr. R. L. Borden, leader of the Opposition, went even farther than the Premier. He first asked how it came to pass that, after preaching in 1891 and 1892 the independence of Canada and hatred of militarism, Sir Wilfrid now holds the opposite view. Mr. Borden next

advocated direct contributions to the defence of the Empire. When the metropolis is attacked Canada must also be at war. The integrity of the Empire must be safeguarded at any cost. Therefore the Imperial fleet must be under one head. Clause 18 of the Naval Bill is worthless, since the Governor-General-in-Council can refuse to send ships. Such a refusal would be tantamount to a declaration of independence. The policy of the Cabinet is ineffectual, it is too slow. The fleet would not be ready before five years.

In conclusion Mr. Borden proposed a long amendment to the original motion. The practical clauses of this amendment hold that so expensive and permanent a measure should first be submitted to the popular vote, and that the people should be asked if they approve, not a small local navy, which would have to be supported by large battleships from Australia and New Zealand, but a direct contribution of money sufficient to build or buy two Dreadnoughts of the latest pattern. Mr. Monk, leader of the opposition in the Province of Quebec, said that the ministerialists were trying to deceive the people by pretending that this naval bill was just an ordinary measure, while in reality it is a measure which completely revolutionizes Canadian politics. By means of this bill the Imperialists are carrying out their long cherished plan of destroying colonial autonomy. Clause 18 of the bill, providing for a meeting of Parliament to discuss the despatch of the fleet beyond Canadian waters, is deceptive; for it omits to say that the King can assume command of the fleet at any time.

Alluding to Earl Grey's recent Imperialistic address before the Women's Council at Quebec, Mr. Monk reminded the Governor-General that such manœuvres are beneath the dignity of His Majesty's representative. He went on to ask if Canadians would be obliged to take part in even the unjust wars of the Empire. Then he showed that there was no ingratitude in his criticism of England's treatment of Canada in the past. Canada had done more for England than England had for Canada.

Though Canadians refused in 1775 to join the American Revolution, yet England was on the point of surrendering all Canada to the United States in 1782. England sacrificed Canada in the Maine boundary question and recently in the Alaska award by the supreme British court. Mr. Monk concluded by moving an amendment to the effect that Parliament has no right to vote such a law without consulting the people. Whatever be the merits of the question—the needs of Great Britain, the security of the Empire, the necessity of a fleet, the effectiveness of the proposed measure—Parliament has not received from the people the moral right to entangle Canadians in a new policy which will ultimately affect the autonomy of Canada, her relations with the outside world, the security of her commerce and industry, the resources of her people and the lives and civic conditions of her children.

LEWIS DRUMMOND, S.J.

CORRESPONDENCE

The Serbs of Bosnia

BELGRADE, DECEMBER 9, 1909.

What claim, it is asked, has Serbia to the lands of Bosnia and Herzegovina? We answer: The claim of the first resuscitated portion of the great Serb Empire torn asunder and held in subjection by Turkey and Austria, to extend a helping hand to the others; the claim of an independent kingdom to protect less fortunate brethren striving for freedom; the claim of historical, racial and lingual identity. An identity of religion need not be put forward since the Catholic Serbs of Bosnia and Croatia have thrown in their lot with the Orthodox for the preservation of their nationality threatened by the encroachment of Austrian and Magyar. The vicissitudes of Bosnia's destiny in the past, its temporary subjugations by various rulers can no more militate against its right to autonomy than eradicate the Serb character of its inhabitants. The Belgians, who have passed successively under Spanish, German and French rule, are intensely Belgian to-day when they possess a prosperous and independent state.

Servia, let it be noted, has not asked for reunion of the debatable provinces to her own little kingdom. But she asked for their autonomy, which was doubtless tantamount to such reunion in the opinion of those who deny that the Serb element is so strong, and yet take measures to counteract its unitive tendency. If Bosnia and Herzegovina were, as is stated, integral parts of the Croatian Empire, and as such, subject to Hapsburg rule, why did Austria demand permission to occupy them in 1878, and why did she pay an enormous indemnity to Turkey at the time of the annexation? Above all, why did she draft a greater army into Bosnia and Herzegovina than England ever needed to subdue Ireland, or to maintain peace in India? Her diplomatic action itself was an acknowledgment that she had not, in thirty years, obtained the good-will of the population.

Austria has not yet taken to heart the bitter lessons of her usurpations. Her occupation of Servia, from 1717 to 1739, was short-lived. So was that of Dalmatia, 1794-1806. The Vienna Congress of 1815 gave her again Dalmatia, Istria and the Trentino, which broke loose in 1858 and 1866. The same fate awaits her with Bosnia and Herzegovina. Austria has not the knack of assimilation and her conquering spirit breeds opposition. It is true that a deputation of Bosnians asked for reunion with Austria, just as the last Irish parliament asked for legislative union with England. Weak elements are everywhere to be found, who for material considerations are ready to adopt any creed or political opinion; but this deputation did not represent a people who, after driving out the Moslems, defended under the heroic Hadji Loya their hard won liberty against Austrian aggression.

The declaration of certain witnesses in the treason trial at Agram that they never knew they were Serb until Belgrade agitators inspired them to assert it, should, in justice, be accompanied by the declarations of the majority of the prisoners who confessed their sentiments of Serb solidarity, innate, traditional, and, until the Austrian occupation, undisputed.

The whole history of the annexation is in itself Austria's worst indictment and as such has been judged by the sane minds of England and America.

The development of the Serb peoples being the chief obstacle to German expansion towards the South, a systematic campaign was entered upon to crush the race and assure German predominance. While a commercial war was forced on the kingdom of Serbia, insidious attempts were made to break up the Serbo-Croat coalition in Croatia. But an admirable fortitude, and a stubborn adherence to fraternal ties defeated Austria in either case. The Serb national instinct became daily more strongly defined and the Serb element steadily gained ground. Cultural relations between the Balkan Slavs could not be viewed with equanimity in Vienna. Ban Peyatchevitch was replaced by Ban Rakotsky, who in turn retired discomfited.

Austria, in the beginning of 1908, had this vision on her southern boundaries: Serbia, Bulgaria and Montenegro living in friendship; a customs tariff union between Serbia and Bulgaria that meant Serbia's economical independence; complete reconciliation of the Croatian, Dalmat, and Bosnian Serbs; finally, intellectual relations of the most vital and harmonious kind between all Balkan Slavs. These were the halcyon days of the Southern Slav movement towards cultural union. Austria set herself to stem the evolution. Her categorical demand for the abolition of the Serbo-Bulgar customs union was rendered effectual by the fascinating guerdon of a royal crown offered to an ambitious scion of Coburg. Ferdinand withdrew Bulgaria from the ranks of the Southern Slavs. After seeking various pretexts for hostility he ended by almost threatening to make war on Serbia!

Next, a mysterious conspiracy was discovered in Montenegro, and a state spy—who will afterwards figure in the trial of the "rebel" Serbs at Agram—swore at Cetinje that the conspiracy against the aged Prince Nicola was hatched at the Court of Serbia and financed by the Servian Government. Diplomatic relations were broken off between Serbia and Montenegro, and Austria rubbed her hands in glee. Success was hers so far, but there remained still the Serbo-Croat coalition in Croatia with its ramifications in Bosnia. No insidious methods availed here and Austria was forced to resort to open terrorism. A series of arrests began, for the ostensible defence of the mighty Dual Empire menaced by the Serb propaganda of her tiny neighbor. Human tools are not easily found for infamous purposes and Austria had to employ again the informer, Nastitch, the same who first won fame by his libellous pamphlet, "The Jesuits in Bosnia," and then, from an ardent Slav patriot, became the denouncer of every decent Serb with whom he had once spoken.

After compassing the ruin of innocent men in Montenegro, he continued his career of perjury in Croatia; but the fable of the great Serb propaganda carried no weight with Europe, and Austria, conscious that her act of robbery may be tolerated but would not be condoned, had no resource but to violate flagrantly the treaty of Berlin. Bosnia and Herzegovina were seized in the night, nefariously, disloyally. Surely Serbia's alleged "appetite" for provinces where dwell Serbs and Serbo-Croats is less reprehensible than Austria's appetite for all Slav lands beginning with Poland, but not ending with Bosnia. A recent article in the military *Danzer-Zeitung* of Vienna advocated the immediate invasion of Serbia since it is "inevitable at some date." This augurs ill for peace in the Balkans. Can the world wonder if a race which is being cynically dismembered clamors for help? It is the same race that, in fighting bravely for its own existence, preserved Western Europe from the hordes of Mahomet. As soon as it succumbed they were under

the walls of Vienna, to be repulsed by another Slav race, rewarded by betrayal and partition.

One word more. It is scarcely generous to taunt Serbia with her dynastical misfortunes. The Government of Vienna was the first to recognize the present occupant of Serbia's throne as lawful king. Scarcely were the royal victims of a murderous clique cold in death than it was made known to the people of Serbia that a counter revolution would bring an invasion of foreign troops. "We will have no more disturbance on our frontier," was the watchword, tantamount to approval of successful assassination. But the Serb cause cannot be injured in fair and serious minds by the dilatoriness of Serbia's monarch in meting justice to criminals, no more than the shortcomings of—say—Belgium's monarch, can affect the prestige of an intelligent and virtuous people. The time is gone by when nations were personified in their sovereigns and judged accordingly. Any dynastical vicissitudes in Serbia—and these are diligently fostered by a neighbor eager to seize an opportunity if the moment be suitable—cannot justify Austria's usurpation of Bosnia.

Neither Turkey, absorbed in her internal transformation, nor Serbia, weakened and isolated, could oppose the annexation; but Europe was aroused, and Europe is vigilant. The march to the Ægean will not be the "military stroll" that Austria counted upon. Europe has but postponed the day of reckoning. BEN HURST.

Political Outlook in Spain

ROQUETAS, SPAIN, JANUARY 17, 1910.

The situation in Spain remains unchanged. The impression grows stronger that at the first serious crisis the Moret cabinet will fall. The Cortes remains closed, and as yet there has been no final statement as to whether or not the present deputies will be dismissed and a general election declared. With the present representatives recognized, the Government will have a minority of votes in the Cortes; by a new general election there is a strong probability that the majority of the Right may be lessened, or even overcome, as the recent Municipal elections brought victory to the Liberals, Republicans and Socialists. This result was due to the lack of union among the conservative forces.

The united protest of the bishops of Spain against the reopening of the neutral or lay schools will probably go unheeded. The Minister of Public Instruction has expressed his views as favoring the reopening of these schools. In fact, the charge is made that, in some places, these schools are being quietly reopened with the Government's connivance. While Catholic societies have added their voice to the protests of the bishops, little heed will probably be paid to this demand. Moret and the Liberals were helped into power by the Republican forces, to whose clubs these schools generally belong. As the Catholic parties are hostile to the Liberal Ministry, it seems improbable that Moret will anger the Radical forces, whose support he needs, by refusing them the permission to re-open their schools, even though it is known that the doctrines taught are atheistical and anarchistic.

An event which is causing widespread comment is the recent public protest in Madrid of some four or five hundred officers of the Army against the general policy of the present Liberal Government in regard to army affairs. The event is significant of the fact that the army as a class is hostile to the Liberal cabinet and the

dangerous revolutionary forces which are supporting it. To those Spanish editors who are taking a pessimistic view of affairs in Spain, and who are busy predicting a revolution in the no distant future, this public protest of such a large number of the men commanding the troops of Spain, should give new evidence that, though the most pessimistic editorial fears should prove true, the army as a class will not be found allied with the Radical forces.

The monarchical press is advocating the awarding of the Grand Cross of Beneficence (*Le Gran Cruz de Beneficencia*) to Queen Victoria for her personal untiring charity towards the wounded soldiers of the war in Africa.

C. J. M.

Paul Bourget's Latest Play, "La Barricade"

JANUARY 18, 1910.

It rarely happens that a useful and healthy moral lesson may be gathered from the plays that are represented in the Paris theatres. As a rule, these plays are either grossly immoral or else their false and perverse ideas and theories are veiled under Gallic wit and brightness. In either case, they are calculated to do more harm than good. Paul Bourget's last play, "La Barricade," touches deeper chords and awakens more serious thoughts; it is suggested by the social problems that, in France as elsewhere, are to the fore at the present moment, hence its timely interest and the curiosity that it has excited, even more in literary and political circles than among the ordinary playgoers, who merely seek amusement.

Paul Bourget is, on the whole, better known to fame as a novelist than as a dramatic author, and his undoubted talent makes the gradual transformation of his ideas and doctrines interesting to the general public. He exercises considerable influence in the literary world and his evolution towards Catholic and conservative ideals is of importance; not that M. Bourget was ever an openly immoral or revolutionary writer, but each one of his books, within the last few years reveals a more serious turn of thought and a more earnest desire to grapple with the moral problems that haunt the minds of his contemporaries.

All M. Bourget's works are remarkable for their subtle analysis of character, their delicate word-painting, their charm and elegance of style; but his later productions: "L'Étape," "Le Divorce," "L'Émigré," go deeper and touch on more poignant questions. He is no longer content with drawing delightful pictures of social life, flavored by witty remarks and pervaded by a charming and somewhat sceptical philosophy; he grapples with the problems that bring pain and confusion to so many souls and he does so in a healthy and reverent spirit. No clerical preacher could have made his hearers realize the suffering and sin of divorce more clearly than M. Bourget in his powerful and pathetic novel, where the cause of religion is identified with that of social order and the claims of the innocent children of divorced parents are put forward under the veil of fiction. Politically, M. Bourget is now a royalist; his convictions in this respect are not the outcome of education and tradition; they are the natural consequence of a long course of reasoning, as he is ready to confess when the opportunity offers.

In "La Barricade" he touches upon the burning and complex question of the relative rights and duties of workmen and their employers; hence the keen interest with which this play was received and the animated dis-

cussions that it has already given rise to in Paris, one of M. Bourget's warmest admirers being that well-known Catholic orator and writer, Count Albert de Mun. The plan of the drama is simple enough; M. Breschard, a rich widower, is the head of a large furniture factory; he is an active, hard working, able, just and humane employer. His morality is questionable; he has led astray one of his workwomen, Louise, the heroine of the play; but he offers to marry her, an offer which she rejects as she prefers to remain in her own class. M. Breschard is no tyrant, twentieth century employers rarely are; his social error consists in ignoring the tremendous forces that are arrayed against "those who possess." He does not illuse the men who work under him and, beyond his evil doing with regard to Louise, the heroine of the play, he is, taking things all in all, a just master. But either from habit, from ignorance or from a certain hardly recognized feeling of contempt, he is deaf and blind to the evolution that has taken place among the working classes, and this sin of omission becomes, under present circumstances, a source of danger to all.

M. Bourget has drawn the manufacturer, Breschard, with carefully restrained sympathy; he evidently regards him as the personification of a particular class of men, into whose minds he wishes to infuse new lights and whose dormant energies he wishes to awaken. No less symbolic is the old workman, Gaucheron, old fashioned in his loyalty to his employer, who manfully resists the advances of the strikers, but who is an isolated unit, whereas the others form a multitude closely banded together. Langouët represents the modern workman, just as Gaucheron symbolizes his old fashioned prototype; his revolt against the authority of his employer is intensified by his love for Louise, and she in the end prefers the revolutionary workman to her wealthy bourgeois lover, another example of the secret power of class sympathy. In the last act, Breschard satisfies the claims of justice by expelling Langouët, who has preached rebellion among his fellow workers, and satisfies the claims of humanity by giving him, anonymously, sufficient money to make a fresh start on his own account.

The interest of the piece does not lie so much in the dramatic scenes that it brings before the eyes of the spectator as in the subtle sense and meaning that pervades the whole play; hence its success, hence also the close, almost painful attention with which night after night a crowded audience follows the developments of the drama.

The papers have naturally taken up the subject. Count Albert de Mun, the Catholic champion, was present at the first performance and confesses that he came away overwhelmed by emotion; M. Pataud, the revolutionary leader, "King Pataud," as he has been surnamed, also went to see it; he recognized M. Bourget's meaning and aim, but scoffs at what he considers a futile attempt to infuse new life and energy into a worn out bourgeoisie. In different letters written to the papers, M. Bourget openly confesses that such indeed is the aim and object of "La Barricade," and his reflections on the subject are judicious.

A dramatic author, he justly remarks, is not a religious preacher, nor can he attempt to write a treatise on political economy; he gives a picture of what takes place in real life and his object and theories may be gathered, not from a stray sentence, but from his work taken as a whole.

M. Bourget does not believe in equality; social differences must and will always exist; the rivalry of the

different classes cannot be avoided; but, if rightly understood, the struggle between the employers and employees may bring in its train certain developments that are conducive to general welfare. "Social classes," he says, "are like nations; they have no right to keep what they have not sufficient energy to defend . . . When I urge the upper classes to defend themselves, I mean that they must prove themselves superior to the others by their intelligence and activity . . . I believe in the inequality of social conditions, and I urge the members of the "bourgeoisie" to develop and increase their moral worth."

These ideas are developed in the course of the drama, but, although he is no friend to anarchy, M. Bourget points out the tremendous force of the syndicates that at the present time band workmen together, and he shows, through the example of the typical M. Breschard, that it is folly to ignore facts that are real, if unpleasant. He still believes in an awakening of energy among the upper classes, those who "possess," and this belief is the leading idea of his play. He also indicates, with his usual subtlety, the conditions that should accompany this revival. The employers must ally their forces to those of men, like Gaucheron, who are, as yet, free from a revolutionary spirit. With regard to the others, of whom Langouët is the type, they must be just and strong and, when the battle is over, more merciful even than just. Above all, they must give an example of morality. Breschard is made to acknowledge his evil doing with regard to Louise, and he offers her the only reparation in his power.

There are other characters in M. Bourget's drama that are bits of real life: thus, Breschard's son, a dreamy utopist, whom stern realities awaken from his impossible theories; Thubœuf, the organizer of strikes, is the man whose career consists in arousing the passions of the ignorant workmen, whose uncultured minds are influenced by his fine speeches; he is an anarchist without convictions. In a letter to the *Matin*, M. Bourget, after summing up the ideas that we have just set forth, ends by a declaration that, coming from so influential a writer, has its value. In the inevitable social struggle that is going on under our eyes he recognizes that the interference of a superior power, that of the Church, can alone bring an element of order and justice into the conflict, and that our twentieth century society will be a prey to hopeless anarchy as long as it ignores "the words of eternal life." Like François Coppée and many others, M. Bourget is another example of a cultured, modern, French man of letters, who has, by a gradual evolution, come over to Rome.

ANGLO-FRENCH CATHOLIC.

Echoes from Rome

ROME, JANUARY 19, 1910.

In the monastic silence of San Anselmo on the Aventine, the pontifical commission named by the Pope in 1907 is at work on the colossal undertaking of the revision of the Vulgate. On January 14, Dom Gasquet gave an informal talk on the work in hand to the members of the British School. As the object is a revision of St. Jerome's work in the fourth century, the first step was so to print the text of the Clementine edition as to leave two-thirds of each page blank for the revisers' notes and references. Next a catalogue of all the manuscript Latin Bibles to be found in European libraries was prepared. The fifteen collaborators, now engaged

on different parts of the work that have been laid out, will work together when the actual collation of texts shall have been reached. All this requires time, labor and money. Dom Gasquet thinks that ten years and \$60,000 will be required to complete the undertaking.

The preparatory congregation on the heroicity of the virtues of the Venerable Marguerite Bourgeoys, held on January 18, was the first of the series of meetings of the Sacred Congregation of Rites for this year. To this Congregation belong all questions affecting the liturgy and the exclusive office of passing upon the merits of the faithful who have died in the repute of extraordinary virtue. Twenty-one meetings are scheduled for this year. The Congregation has under consideration three hundred and twenty-one causes of beatification and canonization, of which ten are from Asia, five from Africa, ten from North America, thirteen from South America, and two from Australia. The others are from Europe. The causes that are likely to be taken up first are those of Blessed Chanel, protomartyr of Oceania and Blessed Margaret Mary Alacoque.

The suburbicarian See of Frascati, held by the lamented Cardinal Satolli, will probably remain vacant for some time, for the five sees in the immediate vicinity of Rome, hitherto held by Cardinals employed at the papal court, are to undergo an important change, of which I shall speak in detail when circumstances permit.

L'EREMITA.

A correspondent from Munich sends us the following interesting note:

In the new edition of his bulky text-book on the "History of Dogma," Harnack has something to say regarding Modernism. After an excellent sketch of the system in general, he continues: "Even though the Modernist's assumption regarding 'perfectibility' were admitted, to hold the Catholic Church to be the exclusive guardian of the development theory is to me, after the experience of the last four centuries, the mark of a misguided zeal seeking to fill the gaping crevices and serious breaks which the student of history discovers in his investigations. Such a course has never yet led to great achievements in the field of dogmatic history. Eventually one may add, its devotees will make clear to all who reject the claims of Protestantism, the right underlying these claims. Meanwhile, and surely this is strictly within his competency, the Pope declares that the teachers of Modernism are not Catholics. *They belong to us, despite all their efforts.*" These last words of the German scholar ought to be effective with the Modernists, who proclaim their loyalty to Catholic faith.

The present Pope has increased the hierarchy by the creation so far of fifteen Prefectures Apostolic; sixteen Vicariates Apostolic; two Prelatures Nullius; eighteen Bishops, and eight Archbishops.

Cardinal Andrieu of Bordeaux denies that he has paid the fine recently imposed on him by the French courts for his denunciation of the operation of the separation laws. He says he has not only not paid the fine but that he has not given anyone authority to do so; that his sentiments in regard to the urgent separation laws are unchanged and that he does not know any Catholic of Bordeaux who would by paying the fine, presume to interfere in a question so closely affecting the rights and liberties of the Church. It is suspected that the Government caused the fine to be paid to hush the case up.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, FEBRUARY 12, 1910.

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The Ferrer Demonstration

As the facts about Ferrer become known, the Cook North Pole story begins to lose the record for successful deception. The newspapers which were so ardent in his defense seem to feel that the less said about him the better. The liberal ministry, which, according to the French press despatches, was going to vindicate his memory, has avoided every occasion of compromising itself with his sympathizers. This reluctance to stand for his anarchistic movement appeared very clearly in their attitude to the demonstration that took place in Barcelona on Sunday, January 16. The military tribunal, subsequently to the execution of Ferrer, had passed sentence of death on about a dozen of the ringleaders of last fall. The common talk was that they would surely be liberated by the present Moret government. The latter, though, hesitates to reverse the sentence of the court martial without very substantial grounds. Nothing less than a popular and universal condemnation of the verdict would make them do it and dare the resentment of the military element. Hence it seems that those who wish to befriend both the condemned and the government promoted the idea of this demonstration. They obtained the necessary leave, and it came off peacefully. They say that the question was debated in the City Council, whether the authorities should grace the occasion in their official capacity, but that it was voted down. The demonstration started with about four thousand, counting, of course, women and children, and when it reached the Governor's palace the mass had not grown to the hundred thousand as they expected and the newspapers stated. This goes to show that even here the masses are cooling, not only because of the soothing agency of time, but most especially because the stern facts of the life of the

"gentle educator" are becoming known in spite of the conspiracy to conceal them.

Bartoli's Waldensian Revival

The arrival in this country of George Bartoli of Modena, who was, until 1908, a priest and a member of the Society of Jesus, is the signal for a press propaganda in his behalf as a distinguished convert from errors which were adroitly concealed from him, all through his career as a student, and later as a professor and publicist, until his eyes were at last opened in his maturer years.

According to the newspaper statements which have appeared from time to time in the last few months, it first occurred to him to doubt about the correctness of his theological views when he was attempting to refute some publication (the name of which is not given) of the Anglican Bishop of Bombay, and discovered for the first time that Saint Cyprian, whom he had been taught to regard as a staunch defender of the unity of the Church, was not so at all; but that, on the contrary, his writings had been misquoted, interpolated and falsified in order to make him appear as its defender. His press agents do not know that the disputed texts of St. Cyprian are commonly treated in text books of Catholic theology. The priest who claims that they have been concealed from him is either romancing or confessing ignorance. It was in India Bartoli discovered his doubts, and so warped and distorted had his views become during his usual four years' Jesuit Seminary course that it took him twelve years, living all this time as a Jesuit, to review these same theological studies, and to arrive at the truth which he now believes he has found in the doctrine of the Waldenses. It is in the interests of the Waldensian Church that he has come to this country to lecture and evangelize.

Father Bartoli passed twenty-nine years of his life among the Jesuits; of this time about twelve years were spent in the Novitiate and in scholastic preparation for the priesthood. Most of the remaining seventeen years he lived partly at Scutari, Albania, and partly at Mangalore, British East Indies, teaching the elementary studies which are usually taught in Mission colleges or schools. About 1904, after suffering from sun-stroke and an attack of typhoid fever, he returned to Rome and, although not a member of the editorial staff of the *Civiltà Cattolica*, he remained for a while in their residence, spending his time in writing stories for that periodical, one of which, the "Biography of a Superman," attracted some attention, although it did not run beyond the first edition. It would appear that his sun-stroke had made him restless and intractable, and he could no longer adjust himself to the observances of a Jesuit community. In 1905 he left Rome for Dublin, where he attempted to act as correspondent of the *Civiltà Cattolica*, but his contributions were not accepted, as he did not seem capable

of regarding the country or its people seriously. Returning to Rome, and unwilling to comply with the rules of the Order, he was, for some time, in a dubious position, regarded by some as a Modernist, although protesting strenuously that he had nothing to do with Modernism, and that he was determined to re-enter his religious order.

When refused re-admission by the Jesuits, he made a tour of Italy, preaching against the Romanism of the Vatican and the Jesuits, though still claiming to be a Catholic. The newspapers, even *La Tribuna*, *Il Giornale d'Italia*, and *L'Avanti*, ignored him, and he failed to find either pulpit or audience for his teaching. Next he attempted to found a new order called the "Guards of Christ" in order to unite all the weeds from the Pope's garden, clerics, friars and laymen. He announced the foundation of a Theological and Biblical Institute in Rome, appealed to the Americans there for funds, but received no response and nothing more has been heard of the foundation. Lately he has been advocating Waldensian views, not because they are Protestant, but because they are, according to him, of Italian origin, and peculiarly suitable for Italians, although their founder was a Frenchman, and the first members of the sect were known as "The Poor Men of Lyons." The Liberal or Anti-Clerical papers, which, as a rule, are glad to chronicle any clerical scandal, have paid no heed to his pretensions.

A Sad Blunder

In its issue of February 2, the *Evening Post* had an article supposed to be appropriate to the day. The writer passed with an easy transition from the ground-hog to the Blessed Virgin Mary, from ground-hog day to Candlemas. Of course he meant no harm. The *Evening Post* would not for an instant wound the susceptibilities of the least of its readers. The writer and the editor view, we must presume, with the same good-humored tolerance, the ground-hog superstition and the Christian, and take an equal interest in both as relics of a darker age. But one who writes for the public ought to know his public. There is no question here of mere susceptibilities. The editorial staff of every paper in New York ought to be aware of the hundreds of thousands within the limits of the city who, though they ignore the ground-hog, hold the Blessed Virgin's place in the economy of salvation, as a part of their faith, and celebrate her feasts with loving devotion.

The article was still more offensive when it went on to tell flippantly how the Feast of Candlemas has its origin in the Roman Lupercalia. The proof of this wild assertion is twofold. It used to be celebrated at the time of the Lupercalia, in the middle of February, and lighted candles are carried in procession, as torches were borne by the Romans. Unfortunately for the *Evening Post* the feast is not of Roman origin at all. It came to Rome

from the Eastern Church with its date fixed. It had to occur, according to the rules of the Levitical law, forty days after the birth of Christ, and since in the beginning His birth and His Epiphany were celebrated simultaneously on January 6, this date was necessarily February 14, Lupercalia or no Lupercalia. As for the arguments drawn in this and similar cases, from the use of lights, watching, processions, flowers, lustral water, etc., they are utterly worthless. These have been used in worship by all nations in all ages, because they have commended themselves to all men as by their nature eminently fitted to express the sentiments of worshipping souls. It may, however, interest the *Evening Post* to learn that the procession with candles on Candlemas day was not introduced into the Church till long after the Lupercalia were dead and forgotten.

Negro and Indian Missions

The annual appeal for the great work of evangelizing the Indian and Negro races of the country has been issued by the Commission for the Negro and Indian Missions. Catholics are reminded that seldom has a Church had at its doors a greater opportunity for spreading the Gospel of Christ than has to-day the Church of America. Seven millions of the Negro race are awaiting missionaries to preach to them, and Brothers and Nuns to teach their children. It is all important that Catholics should, at least, support the workers who are already in the field and continue the work of the churches and schools. Those who possess the Faith are reminded that the Catholic Church alone can give the Colored People that definite religion, that clear and peremptory moral teaching, that firm, yet gentle moral discipline of which they stand in need. An illustration of what the Church can do with the colored people is afforded by comparing two considerable sections of Maryland, each of which has a very numerous colored population, the one almost wholly Catholic, the other almost wholly Protestant. "Among the Catholic Negroes," says the circular, "in-fractions of the law are almost wholly unknown, the jails are empty, the judges very rarely have a prisoner brought before them; in the Protestant district the very reverse is the case, crimes and numerous misdemeanors showing that Protestantism is not strong enough to control the evil tendencies of the Negro population." Even non-Catholics who are aware of this striking contrast wonder that these facts are not pointed to as proof of the Church's influence with the Negro and of the helplessness of Protestantism. As for the Indians in the United States, they have fared far worse than their brothers in other parts of the American hemisphere. Almost one-third of them are still heathens.

Recruits are needed to aid the Church of America in the performance of her full duty. "Many a young woman," says the appeal, "spends at home, in the school-room, in the office or in the shop, those powers which

God intended her to use in His service for the salvation of souls." The Sisterhoods that have charge of schools, hospitals and asylums, would gladly welcome them to their ranks. Young men with the signs of a vocation are invited to join the Brothers and priests who labor faithfully and unostentatiously amid the hardships and privations of their missionary life. The vast sums of money contributed for missions by those who see in the outlay merely another means of procuring the moral, social and political uplift of their fellow men, should prompt Catholics, through love for those whom Christ has redeemed, to contribute according to their means for the spread of religious truth and the salvation of souls. Wealthy Catholics in supporting these missions have an opportunity to acquit themselves of the responsibility God imposed when he endowed them with riches; the many who, though not wealthy, spend money freely and even with sinful extravagance, should remember the claims of charity; the good Catholic poor can always be relied on to continue their aid to these missions to the Indians and Negroes. The appeal bears the signature of Cardinal Gibbons, Archbishop Ryan and Archbishop Farley.

Paris Apaches

The Paris flood has brought into sinister activity a class of wanton murderers whose crimes of late years have earned for them the generic name of Apaches. Like his Indian prototype, the Paris Apache delights in killing. He belongs to an underworld that is in a state of war with organized and peaceful society, and especially with the Paris police, a most worthy body of men, among whom graft, neglect of duty and abuse of power are practically unknown. Unfortunately of late years the Parisian anarchist has been petted by George Sorel and other preachers of violence, who have persuaded the Apache that he has rights against society. The consequence is that the police, dreading reproof from the strong revolutionary party, have hitherto refrained from even legitimate self-defence. On January 8 a young criminal of twenty-four murdered one policeman and badly wounded others before an agent of law and order ventured to use his sabre and put the Apache out of condition to do any more harm.

The funeral of the murdered policeman was attended by the Prefect of Police, the Presidents of the Senate and the Chamber, the Prime Minister, M. Briand, the President of the Court of Cassation, the Prefect of the Seine, the Grand Chancellor of the Legion of Honor, the Military Governor of Paris, a great number of distinguished members of the bar, municipal councillors, and delegations of the Republican Guards and of the firemen's corps. These dignitaries walked behind the hearse from the headquarters of the municipal police force to the Cathedral of Notre Dame. M. Briand and the presidents of the Senate and Chamber entered the Cathedral, but did not remain for the service. However,

the elaborateness of this public funeral in honor of a mere policeman shows that Parisians are awakening to the inestimable value of their incorruptible police. The body was buried in the municipal vault reserved for the "victims of duty." M. Lépine, the prefect of police, delivered at the cemetery a brief address in which he dwelt earnestly upon the number of policemen who have lately succumbed to the knives or revolvers of the Apaches. "Paris is a place of refuge," he said, "for too many bandits, and for these the laws are too tender. When will French society decide to defend itself?" He exhorted the murdered policeman's comrades patiently to await the time when public opinion would come to its senses and realize that drastic measures are necessary to check so dangerous an element. Prefect Lépine's speech made a great impression. Meanwhile, he himself has given orders that the police shall use their weapons whenever there is need for self-defence, and several Apaches have been summarily shot to death while looting houses during the recent flood.

These facts prove how misleading are those vaudeville sketches of so-called Apache life in Paris which are attracting such crowds in New York. They soften the bloodthirsty features of the real Apache, fling a certain acrobatic grace over his dissolute loves and follies, and thus provoke among unthinking sightseers an indulgent tolerance for assassins disguised as rather smart fellows. Success here means lengthened engagements for the provincial circuits, and, unless the public realizes that the Apache is essentially a cutthroat, we shall have the whole country laughing good-humoredly at the antics of a type of men and women who are really bestial.

The Bishops of Quimper and Bordeaux recently issued circular letters on the duties of the clergy in the present political situation. As the two prelates give practically the same advice, it will be sufficient to quote the former, who says: "Our right to enlighten the consciences of fathers and mothers is now being contested, and our schools will perhaps soon be closed. Let us have confidence all the same, and while making use of the means with which the law provides us, let us offer no truce in the battle which we are fighting in defence of the Christian faith of French children. The most urgent duty of the present hour is union with this object in view. The year 1910 is the year of the general elections to the Chamber of Deputies. The rôle of the priest is not to take part directly in the struggle, but to advise the faithful, and to remind them that they are called upon to come to an understanding with other Catholics and to vote as Catholics; that over and above political parties there is the Church, whose essential rights must be safeguarded, and Christian teaching, for which complete liberty should be claimed. All the faithful without distinction should offer up prayers in order that the electors may understand and do their duty. Let us pray for France and pray for the diocese."

LITERATURE

The Relations of the United States with Spain. Diplomacy. By FRENCH ENSOR CHADWICK, REAR ADMIRAL, U. S. N. New York: Charles Scribner's Sons.

Our persuasion is that the absolutely fair and strictly impartial historian has not been born. As long as men are men, they are, to some extent, swayed by feeling, and feeling affects, if it does not destroy, that judicial equipoise so essential in the writer who would portray events in the light of their true, undisguised causes. Yet, a diligent perusal of this masterly contribution to our knowledge of United States history brings the conviction that the author has displayed an earnest and, in general, well-sustained effort to attain to the historian's ideal.

Irreconcilable antagonism exists between certain chemical elements, between certain members of the brute creation, and between certain social and ethnic conditions. Proximity means discord; distance makes for peace. Spite fences are between neighbors. The last place in which we may expect to find frankness is in diplomacy, where everyone, fearing to be outwitted, strives to outwit his opponent. Rear Admiral Chadwick, therefore, in carefully going over Hispano-American diplomatic relations for a hundred and thirty-five years, gives us a chronicle of skilful thrusts and parries, feints and pieces of bluster, buncombe and cunning wiles. Little that is lovable, high-minded, noble, is at home in diplomacy.

It is pitiful to think that President Washington, harassed as he was with so many governmental difficulties, should have to strive against the treachery of false friends in high official station and the treasonable action of a military officer when all his attention was demanded by the projected treaty with Spain (p. 39). Spanish gold and American greed were on the point of separating Kentucky and Tennessee from the Union. The disingenuous shiftiness of Jefferson and Madison (pp. 61, ff.) cost the country Texas, humiliated the administration abroad, and failed to secure even the color of a title to West Florida.

Jefferson's ingrained dislike for a navy, except some insignificant little tubs mounting one gun apiece, is severely scored (p. 106). At the door of that dislike are laid the British outrages on our shipping, the Embargo, the War of 1812 and the Mexican War. With Jefferson a navy was a "ruinous folly." The overtures of France to the South American revolutionists, looking towards setting up a Bourbon king in the La Plata country in 1819 must have hastened the ripening of the Monroe Doctrine, which has been an American principle of action since its enunciation in 1823.

From the time of President John Quincy Adams down to the last year of Buchanan's administration the project of acquiring Cuba for the Union, or at least of preventing its independence, was repeatedly mooted in both official and unofficial circles. The one objection to its independence was slavery, which had been abolished in the South American colonies as fast as they could obtain their independence. Abolition in nearby Cuba was too great a menace to the slave interests of the United States. But perhaps the most astounding official document in our archives is the Ostend manifesto, signed by three of our representatives abroad, among whom was the future President Buchanan, which advised the forcible seizure of the island (p. 262) if Spain could not be induced to dispose of it for money.

During all the trouble there is no denying that American sympathies were largely with the Cubans and against the Spaniards, though a more intimate acquaintance with the merits of the case might have made the general opinion less one-sided. We could wish that the Admiral had given more elaborate treatment to all the mitigating and aggravating circumstances that immediately preceded the President's message which was so closely followed

by a declaration of war. Perhaps it is too soon to express such a wish or to expect its fulfilment.

The status of Cuba is by no means settled on a firm basis. The active formation of a distinctively colored political party is not a reassuring sign. Even as we write we learn that several editors have been incarcerated for maligning President Gómez. Admiral Chadwick's book is a distinct contribution to our knowledge of partisan politics in our own country and of the subtle, sinuous course of our diplomacy abroad.

Papers and Essays. By MOST REV. JOHN HEALY, D.D., M.R.I.A. St. Louis: B. Herder.

The Archbishop of Tuam has a wide reputation for rich and varied scholarship. In 1884 he became known to the general public by two essays in which he took issue with Cardinal Newman on the subject of biblical inspiration and showed himself well qualified to cope with so formidable an antagonist. This book has been compiled, on the occasion of his recent episcopal jubilee, by the Catholic Truth Society of Ireland, of which Dr. Healy is president. It contains some forty contributions, historical, biographical, archeological and educational, all directed "to the Glory of God and the honor of Ireland."

One is first impressed with the vast amount of interesting information the writer is able to impart on every subject he touches. Whether he discusses the ancient shrines, schools or manuscripts of Ireland, the poetry of Tennyson or the subtleties of Scotus, he has always some new thought or fact that adds to the knowledge and holds the interest of the reader. His picture of the Irish monks going forth "peregrinari pro Christo," inundating the Continent to found churches, monasteries and schools and preach Christ by their words and lives, and his sketch of the travails and triumphs of the Irish Church thrill with pathos and power. Clearness of thought and expression are especially noticeable when he treats of metaphysics and archeology.

The enlightened patriotism that inspired "Ireland's Saints and Scholars" impels the author to vindicate his country's claims to the motherhood not only of Duns Scotus but of St. Cuthbert, apostle of Northumbria, and of the monastic founder of Cambridge University. His demonstration of Scotus' Irish birth is characteristic of his historical method. His proofs are drawn not only from a study of all that was written about Scotus but of all that Scotus himself had written, a stupendous task which merited the pleasure he must have derived from the recent discovery of an entry in the Franciscan catalogue of 1381 declaring specifically that Scotus belonged to the Franciscan province of Ireland. But Dr. Healy demolishes Cardinal Moran's contention that St. Boniface was an Irishman.

In his story of St. Livinus, Apostle of Brabant, an incident escapes him that he surely would have seized on, as it gives evidence of Irish scholarship as early as the seventh century. When the people of Ghent learned that a stranger who was praying at the tomb of St. Bavon, their city's patron, was an Irishman, they asked him to write a Latin inscription for their founder's monument. Livinus wrote forthwith a classic ode which is still recited in the Belgian office of St. Bavon, in gratitude for which Ghent has adopted "St. Lievin" as their second patron and given his name to their diocesan seminary. Dr. Healy's demonstration that St. Livinus and many other comparatively unknown Irish saints were great apostles of Christianity is another proof of Mrs. Green's contention in "The Making of Ireland and Its Undoing," that Ireland's story is only beginning to be written.

Other notable essays are "The Priest in Politics" and a sympathetic appreciation of Dr. Brownson's works, both of which lay down definitely the relation of the Church and its ministers to civil society.

M. K.

L'Art, la Religion et la Renaissance, by J. C. BROUSSOLLE. Paris: P. Tequi.

The author has been lecturing on Art at the Catholic Institute of Paris for a score of years, and during that time he has published more than a dozen volumes on various phases of his subject. At least one of these, "The Youth of Perugino and the beginnings of the Umbrian School" was crowned by the French Academy. "L'Art, la Religion et la Renaissance" is a study of the dogma and piety of the Italian Renaissance period as witnessed to by the Christian art of Italy during that time. The period covered by the study reaches from Fra Angelico to Giulio Romano, from 1400 to 1550, the age of the Old Masters, and includes Raphael in painting, Bramante in architecture, Donatello in sculpture, and Michael Angelo in all of these. The book is not so much on art as on art in the service of religion.

We find nothing here about colors, canvas, chisels or hemi-demi-semiquavers. There is nothing about technique. You look at the paintings (and it is almost limited to paintings), and ask yourself how far the Christianity of those times succeeded in expressing the mind of the Church on the canvas. One lecture is on Christ, another on His Mother, another on the Eucharist. The best and the weakest is on the Primacy of St. Peter. As an apology for the Primacy, it is a failure: the author seems never to have heard of the distinction between precedence and jurisdiction. But it more than redeems itself when it begins to portray "the divinity of the Papacy, the mystical survival of Christ in the person of the Pope, who continues his salvific power for the safety of the world."

There are eight chapters in all. They are a restatement of as many lectures given at the Catholic Institute. That the writer is a strong lover of the Old Masters and their works is everywhere apparent, but there is an admirable repression of enthusiasm. He is always saying something and in plain language. The four indices, of authors cited, of artists referred to, of illustrations, and of the matter in general, greatly enhance the value of the book. L. K.

A Year's Sermons, by PULPIT PREACHERS OF OUR OWN DAY. Fourth Series. New York: Joseph F. Wagner. Price \$1.50.

We doubt whether in any other country the spoken word is of as much importance as it is in ours. We are so accustomed to addresses and speeches and lectures on every conceivable subject that, however exalted the theme, it runs the risk of falling flat and fruitless unless

presented in a way that appeals and convinces. As the divine message leaves the sacred orator no leeway in laying down the number and kind of the truths that it contains, for they come to us with a God-given accuracy, upon the preacher falls the labor of presenting them in a way that may have the merit of novelty without sacrificing what God has taught. There is a reason, therefore, why volumes of carefully chosen sermons may be multiplied with a distinct advantage to priest and people. Each sermon in the book is preceded by a succinct synopsis which in itself gives one a good grasp on the subject treated. Three sermons which, in our opinion, are particularly well thought out and timely, are "Socialism and Christianity," by Bishop Bellord; "Religious Shallowness," by the Rev. J. H. Stapleton, and "True Conversion," by the Rev. H. G. Hughes.

St. Vincent de Paul and the Vincentians in Ireland, Scotland and England, A. D. 1638-1909, by the REV. PATRICK BOYLE, C.M. New York: Benziger Bros. Price \$1.25 net.

The Church in America recognizes its great indebtedness to St. Vincent de Paul for the good that the various organizations founded by him have accomplished. The present volume emphasizes a characteristic of him as of every apostolic man, a zealous, worldwide activity in religious work. Primarily, it is devoted to the Vincentians of the British Isles, of whom it gives us details which make us hunger for more, but it also gives us a glance at the distant and widely scattered mission fields in which his spirit still labors.

We can picture to ourselves in some vague way the immense difficulties with which he had to struggle in establishing his Sisters of Charity (p. 124), for theirs was a life until then unknown in the Church. It is no exaggeration to say that ancient custom is more potent than any statutory provision, and against the persuasion of centuries St. Vincent de Paul had to contend. Humanly speaking, he was bound to fail. The Saint's reasons (p. 141) for having separate organizations for the Ladies' Association of Charity and the Society of St. Vincent de Paul, as we know the men's association, have been justified time out of mind.

A selection of letters to Irish Vincentians from their revered founder gives us an intimate acquaintance with his apostolic spirit. Ten brief sketches of prominent Irish Vincentians of the last century show that the same spirit continues in his Congregation. An appendix of official documents and a bibliography complete the volume.

A Pulpit Commentary on Catholic Teaching. A Complete Exposition of Catholic Doctrine, Discipline and Cult in Original Discourses by PULPIT PREACHERS OF OUR OWN DAY, Vol. III, The Means of Grace. New York: Joseph F. Wagner. Price \$2.00.

Pope Pius X has put his finger on the crying need of the day when he has enlarged upon the importance of solid Catholic teaching. It may be more gratifying to the speaker even if less helpful to the congregation to make a great splurge in the pulpit and finish amid the clash of cymbals and the bray of the trumpet; but famished souls will remain unfed. How very generally definite religious teaching has vanished from non-Catholic pulpits is a fact of common knowledge, for it is easier to tickle the ear of the hearer with rhetorical claptrap than to teach him the ways and will of God. But those of the household of faith, looking to the Church as their directly commissioned teacher in faith and morals, listen in a condition of spiritual receptivity to the Sunday sermon. One decided advantage of setting before the faithful the truths of faith and canons of practice in an orderly way is that topics of great, though not of every day, importance in a parish, will now and then be treated in the pulpit. The sermons on Holy Orders and the Religious Life are cases in point. The pastor of souls who has the leisure and opportunity to map out by himself all his pulpit work is singularly blessed,—if he exists. He will find in the labors of his brethren in the ministry helps and suggestions to make his own work more fruitful by following a plan that embraces all states of life, all spiritual conditions. The sermons on Penance and the series on the Sacrament of Marriage deserve special mention for their full treatment of subjects so important.

A Spiritual Canticle of the Soul, by ST. JOHN OF THE CROSS. Translated by DAVID LEWIS, revised by BENEDICT ZIMMERMAN, O.C.D. New York: Benziger Bros. \$1.95 net.

The path of the true reformer has never been strewn with roses. St. John of the Cross had a special mission to restore or revive the spirit and observances of the religious life. Small wonder, then, that the spirit of the world cloaked in the ample folds of the mantle of religion found a way to incarcerate the reformer. The "Spiritual Canticle of the Soul" was composed during his imprisonment. With barely enough daylight at midday to read the Divine Office, this holy companion and guide of St. Teresa found himself illuminated with a heavenly light which banished the dark-

ness of his dungeon. As self-constituted reformers fly into excesses of word and action when their plans fall through, so a steadfast reliance upon God even in times of the direst adversity is a characteristic of the reformer whose call to the work is from on high. There is no suggestion of gloom and despondency in St. John's "Canticle." All is brightness, hope, reliance on God. Though intended primarily for contemplatives, there is no world-weary soul that cannot find refreshment and help in this volume from the pen of the supernaturally enlightened doctor of mystical theology.

The announcement that Mr. Frank Duaneck has finished his paintings for the cathedral in Covington, Ky., recalls one of the quarrels in Whistler's "Gentle Art of Making Enemies." It seems Whistler was accused on one occasion by some of his unfriendly critics of exhibiting a collection of etchings anonymously and contrary to the rules governing the exhibit. Mr. Whistler waited grimly until his detractors had committed themselves unmistakably, and then it transpired, to their confusion, that the etchings were the work of Mr. Duaneck.

Reviews and Magazines

Baron F. Von Hügel's picture of the late Father Tyrrell during the last twelve years of his life is the leading feature of *The Hibbard Journal*. Although drawn with sympathy and affection, it is not on the whole a flattering portrait, if we regard it as that of a man who is described as the possessor of "deep religiousness and delicate spirituality." The intimate disclosures of Baron Von Hügel reveal in his friend a sensitive soul wounded by opposition and not above acting upon ensuing motives of resentment, even to the extent of dishonesty. The sensitiveness of Father Tyrrell was doubtless a main source of the many fine traits of character which made him a magnetic personality and an attractive writer. But sensitiveness is a quality with corresponding drawbacks, and these seem to have been allowed somewhat undisciplined growth in the case of the erring apologist. Baron Von Hügel's article is followed by a "friend's impressions" of George Tyrrell, the friend being an Anglican rector, the Rev. Charles E. Osborne, M.A. According to the latter Tyrrell was early influenced in two very different respects by Newman and the famous "Father Dolling." In his latter days this writer claims that Tyrrell "came, more and more, to feel sympathetically, in regard to some things even admiringly," towards the Anglican Church.

In the same number there is an instructive paper, entitled "Divorçons!" by an

"Evangelical Layman," in which we are told that the latitude of doctrine in the Anglican Church is an absurdity, that the Low Church party represents the true Anglican Church and would be better off dissociated from all High Churchmen. Therefore the writer hails disestablishment not merely in Wales, but elsewhere also; but he draws the line at disendowment.

In the *Survey* of January 22 Dr. Woods Hutchinson gives an interesting report on the sanitary conditions under which the shirt-waist workers carry on their trade. He undertook the investigation at the request of the Associated Charities. He begins, however, with the assumption that the community has a right to know these conditions, from which he takes a long step to the assumption that the Associated Charities have a right to investigate them. The community may be taken either as a social unit or as a collection of individuals. As the latter it has no greater right in the matter than the individuals of which it is composed, and an individual has no right to know his neighbor's business. As a social unit it has the right to know everything useful to enable it to discharge fully its obligations of promoting the common good, and the good of each individual in harmony with the common good. But the activity of every social organization belongs to the governing authority. No individual, no association of individuals, has the right to intrude into it. Moreover there is great danger in the assumption by individuals or private societies of functions belonging to public authority. As the act is lawless in its nature (we use the term in a purely philosophic sense), it is far more likely to run to tyrannical excess than that of legitimate authority. This is seen every day in the abuses flowing from secret organizations of various kinds, the usurpations of the press, from trusts, and even from trades unions. Dr. Hutchinson, therefore, should not be surprised at the unwillingness of the municipal authorities to help him; but he should be surprised, and agreeably so, that only one employer told his agents that the matter was none of their business. Moreover, the editor of the *Survey* ought to know that a man's natural rights are not lessened by the fact that he can speak only broken English. Otherwise the article is useful and interesting.

In *Scribner's*, though the place of honor is given to Mr. Roosevelt's hunting, two articles stand out as worthy of notice. The first unquestionably is an appreciation of Frederick Remington by Royal Cortissoz, who follows him in his development from the illustrator into the artist, and fixes upon his absolute truth as his first quality. The second is an article by Henry J. Finck

on "The Progressive Pacific Coast." It is full of interest concerning this wonderful part of our country. On the other hand, the author allows a somewhat shallow sentiment to move him occasionally, for instance, touching the project of making the Hetch-Hetchy Valley a water reservoir for San Francisco. If it is necessary, or even useful as such, romantic notions should not stand in the way. Again Mr. Finck objects to the name of Washington's great mountain, and thinks it ought to be called Mount Tacoma instead of Mount Ranier. His reason is that the latter was the name of an English admiral. If that be reason sufficient then Mount Baker and Mount Hood must lose their names, and Port Orford and Whidby Island, Discovery Island and Hood's Canal and many another. The names of these places are the history of the discover of the country, while Tacoma—what does it commemorate but the silly rivalry of two towns and a certain arrogance of a railway company? Some of his illustrations are rather ancient for an up-to-date article. "Rebuilt Market Street" in San Francisco is about eighteen months old; "Great Northern Docks," Seattle, shows both the Dakota and the Minnesota, though one of the sisters was cast away on the Japanese coast about two years ago. We think Mr. Finck's Portland friends will be indignant when they see Mount Hood put down as only 7,000 feet high.

In commemoration of the centenary of the birth of Cardinal McCloskey, which occurs on March 20, Archbishop Farley, who was the Cardinal's secretary for twelve years, is preparing a history of His Eminence's life. It will include much heretofore unpublished data concerning the men and events of the era during which the first American Cardinal lived.

Louis Edouard Rod, the French novelist, died in Grasse, France, on January 29.

BOOKS RECEIVED

- The Warfare of the Soul. Practical Studies in the Life of Temptation. By Rev. Shirley C. Hughson. With a Preface by the Rev. Alfred G. Mortimer, D.D. New York: Longmans, Green & Co. Net \$1.20.
- A Group of English Essayists. By C. T. Winchester. New York: The Macmillan Company. Net \$1.50.
- The Religion of the Chinese. By J. J. M. Degroot. New York: The Macmillan Co. Net \$1.25.
- Lenten Sermons. By Rev. Francis X. McGowan, O.S.A. New York: Frederick Pustet & Co. Net 75 cents.
- Ireland, Yesterday and To-day. By Hugh Sutherland. Introduction by John Redmond, M. P. Philadelphia: The North American.
- Charles Francis Donnelly. A Memoir, with an Account of the Hearings on a Bill for the Inspection of Private Schools in Massachusetts in 1888-1889. By Katherine E. Conway. Mabel Ward Cameron. New York: James T. White & Co.
- The Magical Message According to Ióánnēs. Commonly Called The Gospel According to (St.) John. By James M. Pryse. New York: The Theosophical Publishing Co. Net \$2.00.

LIBRARY NEWS AND NOTES

A literary hoax has recently been put upon the public, learned and unlearned, in a little book entitled "The Old Librarian's Almanack by Philobiblos: A Very Rare Pamphlet First Published in New Haven, Connecticut, in 1773 and Now Reprinted for the First Time." (The Librarian's Series, Edited by John Cotton Dana and Henry W. Kent, Number One. The Elm Tree Press, Woodstock, Vermont, 1909.) A preface to this supposed reprint, signed by Edmund Lester Pearson, purports to give various details regarding the history of the original almanac, now said to be in the library of the Newburyport Antiquarian Society, and the frontispiece is apparently a facsimile of the original title-page.

The critical journals of the country, East and West, have gravely taken this publication upon its face value and have unhesitatingly accepted all that is said of it in the learned preface; whereas anyone who will attempt to verify any of the statements there made will soon discover that the writer has been careful to name none but imaginary persons, libraries, books and auction sales. One and all the interesting items of information vouchsafed to aid the cataloguer in correctly describing this precious volume are carefully and, we must admit, cleverly invented. The supposed frontispiece is pretty well done but unfortunately it shows the printer to be B. Mecom, the place to be New Haven, and the date to be 1773—an impossible combination. B. Mecom, a nephew of Benjamin Franklin, was a printer of New Haven until 1767, when he went to Philadelphia and operated his business there until 1774. We know positively that he was in Philadelphia in 1770 from a petition given in Evans' "American Bibliography" under that date, which begins: "Philadelphia, September 11, 1770. Sir, be pleased to permit me to inform you that I have been in this city a few months more than two years." Thomas, in his standard and reliable work, "History of Printing in America," says that Mecom "removed from Connecticut and opened a printing house in Philadelphia in 1768. . . . Afterwards he was in the printing house of Goddard in Philadelphia and in 1774"—just after the time when he is shown as printing our Almanack in New Haven—"he left this city and was employed by Isaac Collins at Burlington, New Jersey, where he closed his typographical career." So much for the facsimile title, designed to deceive, if possible, even the elect.

"The Old Librarian's Almanack" contains, besides the usual astronomical matter, quaint reflexions and remarks of an

antique flavor upon reading, books and the proper duties of a librarian. Contrary to modern ways of thinking, the librarian should do nothing but read, and should be very careful how he lets anybody else read. Women would better be excluded altogether from the sacred precincts of the library. Extracts from this old almanac have appeared, the editor tells us, in the columns of the *Boston Evening Transcript*. Inasmuch as Mr. Pearson edits the column in the Wednesday issue of that newspaper entitled "The Librarian," the probability is that he composed these quaint maxims himself and has had many a good laugh since at the success of his recipe for putting them up. But what, may be asked, ever possessed Mr. Pearson, or the editors of the series, or all three of them, to play this practical joke upon their literary colleagues?

Some years ago Mr. Dana, the librarian of the Newark Free Public Library, stated in a paper contributed to a professional periodical, that the so-called critical journals do not review critically, and he claimed that most of their reviews are merely puffs of the publications noticed. May it not be that he, as editor of the present series, has used the present fake volume as a trap in which to catch these unwary journals? They have been caught, surely enough, and it will be interesting to see them try to wriggle out of the net set for them. How the editors will free themselves of the charge that they have deceived the public, not only in the book but in the circular advertising the series, will be another interesting spectacle.

The Library of Congress, which was once, what its name implies, merely the working library of our national legislature, is fast becoming what it should be, the National Library of the United States of America. It is to-day the third largest library in the world, ranking after the British Museum and the Bibliothèque Nationale. A few years ago the Library of Congress began to enlarge the field of its usefulness by lending out books to other libraries. The books so lent are always works called for by specialists or investigators who cannot get them from the local library where they are working. The conditions of loan are simple: the borrowing library assumes responsibility for the book while in its possession and does not permit it to leave the building, and the reader pays cost of transportation both ways.

During the past year the Library of Congress sent out 1023 volumes to 119 institutions, which were located in forty of the States of the Union, in Canada and in Cuba. Forty-nine of these borrowers were colleges and universities;

the rest were normal and other schools, public and state libraries, historical and scientific institutions. The character of books called for may be inferred from the fact that 38 per cent of the books asked for could not be supplied by the Library of Congress, mainly because they were not in the library. Considering the extent of the library this fact implies extreme rarity in many of the works called for, and it also means that the inquirers are most of them pursuing lines of research out of the ordinary field of printed literature.

Students and readers who frequent public libraries in search of first-hand information are referred more and more by librarians to the publications of the Federal Government. The term Congressional document was once a synonym for all that is dusty, dry and useless in the way of printed matter; to-day it connotes scientific, historical and sociological works of the highest value. What is perhaps of more interest to the average reader, moreover, is the fact that many of the Government publications are readable and interesting; they are often illustrated with plates of remarkable beauty; and some of these works, which contain narratives of travel or describe the manners and customs, beliefs and traditions of the American aborigines, are as entertaining as such books usually are. Aided by an excellent series of indexes to the Government documents, prepared in the Document Office at Washington, the librarian—and the reader, after he has been initiated—can readily find any work by a given author or may run down information of the highest importance to him in his studies.

The scientist will naturally find most to interest him in the works issued by the Smithsonian Institution, the National Museum and the Geological Survey; the student of American history and of folk lore will turn to the beautifully printed publication of the Bureau of American Ethnology, embodying investigations into Indian life; the former will find a multitude of practical suggestions and directions in the leaflets of the Department of Agriculture, many of them to be had from the Department for the asking. The teacher and the student of social science will be most concerned with the bulletins of the Bureau of Education and of the Department of Labor. The business man may not realize how valuable it may be to him to glance over the Consular reports giving notes of industry in foreign countries and furnishing the latest news of legislation affecting the conduct of business and commerce in those countries.

W. S. M.

EDUCATION

An interesting point is discussed by Ernest Martin Hopkins, Secretary of Dartmouth College, in the current *Educational Review*. In his paper, "Critical Period for the American College," he seems fully awake to the danger facing the college strictly so called through the pushing upward of secondary school work and the reaching downward of university courses until the essential college purpose of general culture is threatened with elimination. Unquestionably the evolution which has brought about the change in the honorable position held by the college in the educational field during the two centuries and a half from its founding is largely due to the elective system, which permitted students entering college to specialize to the extent of preparation for the professional schools and the graduate schools.

The immediate effect of such a concession was commonly a failure to give the undergraduate student that general enrichment of life, that general cultivation which he will not get when he enters the special field of his life work, and which it is the special function of the college to impart. No wonder that in the resultant confusion of our educational organizations the leaders in educational work in this country recognize grave danger to the old-time concept of the college and its work. And they recognize as well the irreparable loss that would accrue to systematized educational work were the distinctive purpose of college training to be lost sight of among us, or were it allowed to be merged in any way into the scholarly research and professional training characteristic of the university curriculum.

University methods will never achieve the desired results of a college training, and it is therefore a fair conclusion that the university should not dictate the life and policy of the college. Mr. Hopkins finds a reason of the narrowing of the college horizon in the fact that a change has come "in the manner of men in college professorships a generation ago and now—a change emphasized in the columns of every paper and magazine which comments upon educational subjects." Quoting President Pritchett, in the *Atlantic Monthly* for December, 1908, he says: "The old-time college teacher was a man who had, above all else, intellectual enthusiasm and intellectual sympathy; his learning touched many fields, and all with sympathetic and friendly spirit, and his work consisted largely of bringing into the lives, and into the intellectual appreciation of his students, his own sense of learning and of civilization and of social relations. For this work there was needed, not primarily a man of research, but a man of large comprehen-

sion, of wide interests, of keen sympathies and of discriminating touch."

To-day, Mr. Hopkins affirms, the future college teacher specializes for a degree in fixed graduate work, usually a doctorate of philosophy, which is in no sense an adaptation to the needs of the college teacher. And the futility of his work in relation to his future career lies in this, says the author of the article we are considering, that it ignores breadth of knowledge while it seeks depth; it disregards the general in its search for the particular; it forms the habit of acquisition of knowledge without regard to its dissemination, and it makes for research rather than culture." Hence Mr. Hopkins pleads warmly for a change in the now prevalent ideas regarding the training of college teachers, arguing very properly that if we are to retain the college as a place for general culture the question of the sources of supply from which instructors are to be sought becomes a matter of vital concern.

A novelty in college experience is announced from Cleveland. For the first time probably, in this country, a play by college students has had a run of a full week. Every evening last week the members of the dramatic club attached to St. Ignatius College presented the historical drama "Athol," founded on incidents in the career of the Roman Emperor Antoninus Pius and written by Rev. Jos. Husslein, S.J., of the college faculty. A local correspondent sends an account of the notable success achieved by all responsible for the play. The staging, costuming and excellent ability of the young men taking part in the production, he writes, were only a partial reason of the success; the play itself has merit above the ordinary. And he notes the gratification generally expressed that a departure of the kind has been attempted and that the author's effort to add a dignified and artistic attraction to the repertoire of college clubs has merited the complimentary notices bestowed on his work by the press critics of Cleveland.

The Law Department which the St. Louis University opened a short time ago will graduate its first class this June. Some of the members of this class attended the last Missouri State Bar examination, and considerable interest was attached to their relative standing as compared with the students of older schools. A local daily, anticipating official results, announced that a Harvard man had won first, a Washington man second, and three Virginia men were in the next positions. But the official announcement, published in the same daily to-day (Monday, January 31), shows that a St. Louis University student was first of all the contestants.

SCIENCE

A magnetic survey of Africa has been partially finished by scientists sent out by the Carnegie Institution of Washington, D. C. Two men, amid many perils and hardships, traveled through Rhodesia, Portuguese East Africa, German East Africa, Uganda and the British Protectorate. Dr. J. C. Beattie, of the South African College at Cape Town, and Professor J. T. Morrison, of Victoria College, did the work under the direction of Dr. L. A. Bauer, the head of the department of terrestrial magnetism of the Carnegie Institution. The Carnegie Institution of Washington was founded by Mr. Andrew Carnegie, in 1902, when he gave a board of trustees \$10,000,000 in registered bonds, yielding 5 per cent. annual interest, to encourage in the most liberal manner investigation, research and discovery for the improvement of mankind. Mr. Carnegie added \$2,000,000 to his gift in 1907.

Professor B. Paul Besson communicated an interesting paper to the Académie des Sciences, in which he gives the result of his observations on the effect of the moon's motion on the radio-activity of the air. Different authors indicate a variability in the radio-activity of air, and Besson concludes that this is due to emanations from the ground. In the case of radio-active waters he noticed that with a fall of pressure the activity increased; so, too, for radio-active charged earths. Other variations not attributable to changes of pressure were noticed, which he suspects are due to the motion of the earth's crust, due to lunar attraction. He concludes that at constant barometric pressure the activity is highest when the moon is passing the meridian.

The following are a few data regarding comet 1910a: Length, 9,000,000 miles; mean orbital speed, 1,000,000 miles an hour; distance from the sun in perihelion, 4,000,000 miles. Professor Maunder judges its path to be parabolic. If so, it will never be seen again. Its spectrum shows the sodium lines and the third cyanogen bands.

The electric arc and the so-called gas cutting-burners make ordinary safes no longer burglar-proof. Hitherto this emergency has been only partially met by increasing the thickness of the plates of safes and vaults. A German engineer meets it entirely by a new form of safe. This has a double wall. The outer one, of concrete or stone, is stationary; the inner one, of chilled steel, rotates by means of an electric motor. During business hours it is at rest and the accumulators which drive the motor are charged from an out-

side circuit. When the safe is locked the rotation is started by a switch from outside, but this switch cannot stop it again. This is done by a time switch within the safe. The safe rotates at a speed of three feet a second; thus the direction of a cutting-flame on a definite spot of the surface is impossible.

Paul Gambert has found a new fluorescent substance in a derivative of physostigmine. It has a light bluish hue when in solution, but when examined by reflected light assumes a deep ruby-red color.

Electricity was used successfully as an anesthetic in Hartford, Conn., lately. During the operation the patient was blindfolded that he might not see the surgeons at work. He declared that he felt absolutely no pain during the operation, and no bad effects followed the application of the electric current.

SOCIOLOGY

The *Fortnightly Review* for January has two articles that present a gloomy view of certain aspects of industrial and social life in England. Contending for what he calls the Tory program, "Every man his own landlord"—the transference of the land to tenants and town-workers—the writer shows that England produces per acre from a more fertile soil one-fifth less than Germany in bread-stuffs; one-fourth in potatoes, cattle, hogs and fowl, and one-seventh in timber; that while Germany produces sugar enough to supply all and tobacco for half its population, England raises none and excels only in pasture and sheep, which are comparatively unremunerative. Even her vegetables, dairy produce, eggs, fruit, etc., are largely imported. Her people are dependent on the American Beef Trust, which, it is stated, controls Argentina, for their meat, and on the American Leather Trust for their shoes, and "unless we recreate our agriculture these isles will be at the mercy of a handful of foreign speculators." Moreover, the efficiency of agricultural laborers has depreciated in England because the best go to the towns; in Ireland because they emigrate. The best city workers are country-bred, but "the second generation is of lower physique" and the third lower still. Physical deterioration has been caused in the country by "underbreeding, elimination of the fittest and propagation of the unfittest;" in the towns by living in polluted air on artificial and largely unwholesome food from the cradle to the grave. Hence "the British race has become stunted, narrow-chested, flat footed, rotten-toothed and chronic anemia is a national malady."

Another article shows that an average of 10,000 persons are annually imprisoned for debt by the English county courts; that the number has been steadily increasing during the last decade, and that such debtors have to work and, though kept apart, are otherwise treated as criminal prisoners. They are usually of the working class, as merchants and shopkeepers can escape under the Bankruptcy Act. The debtor is usually seized while at work, his means of payment is cut off, and his relatives are blackmailed for the amount. This is one of the grievances of the Labor Party.

Three men, Douglas, Filvus and Grahamslaw, were brought up in a London police court lately for obtaining money under false pretences. They published a magazine, *Profit and Pleasure*, in which from time to time they advertised prize competitions. One of these was to cut out and put together a number of pieces of paper, which made up a profile of Lord Charles Beresford. £100 was the prize for forming the picture, and £150 for naming the person represented. 13,000 solutions were sent in, which the clerks put in the waste paper basket after taking the names and addresses of the senders, who were each informed they had won a cash prize, but to qualify for it they must send a year's subscription to *Profit and Pleasure*, 3s. 6d. £4,500 was thus obtained. Then the announcement was made that the number of those entitled to share in the prizes was so great, £30 would be added to them and a decisive contest held among the winners. Lord Charles Beresford had to serve again, but he was cut up into smaller bits than before. A list of prize-winners was published, but of these many complained that they had not received the sums due them. Lord Roberts was the subject of a later competition held in the same way.

The National Civic Federation finished its late conference in Washington with a series of resolutions calling for uniform state legislation in various matters. Of these we have already indicated some. Among the others are labor laws, reform of legal procedure, food inspection, the sale of drugs and narcotics, the regulation of medical practice, taxation so as to avoid the double taxation of any citizen, the execution and probate of wills and the conveyance of real estate.

Desiring to increase its usefulness, the directors of Mercy Hospital, Baltimore, have undertaken the building of an addition that has long been demanded. This section will be five stories in height and will contain several wards, many private

rooms, a new chapel and the heating equipment. The cost is estimated at \$200,000. "The Mercy Hospital," says the *Baltimore Sun* "is an institution that stands high among Baltimore's agencies for good, and to which the people owe a debt of gratitude."

ECONOMICS.

More tonnage enters New York to-day than any other port. Antwerp is next to New York, and London, which ten years ago stood in the first place now comes third. The registered tonnage passing yearly through the principal ports, as nearly as can be ascertained, is as follows:

New York, 12,154,780 registered tons; Antwerp, 11,211,803 registered tons; London, 11,160,367 registered tons; Hamburg, 10,888,553 registered tons; Hong Kong, 9,941,261 registered tons; Liverpool, 8,167,419 registered tons; Montevideo, 7,725,534 registered tons; Marseilles, 6,736,603 registered tons; Kobe, 5,497,877 registered tons; Buenos Aires, 5,119,291 registered tons. The great steamers which, leaving different European ports, converge on New York, give it this pre-eminence.

The Erie Railway, with a main line one thousand miles in length and a large amount of single track, has carried during the last five years 125,000,000 passengers without a single fatal accident. The average journey of each was six miles; hence, the work done is expressed by the term 750,000,000 passenger-miles, which may be interpreted either as 750,000,000 passengers carried one mile, or one passenger carried 750,000,000 miles. In the latter sense it would represent a passenger carried to the planet Venus and back almost seventy-three times, or a daily round trip to the moon every business day for twenty-six years and two months.

Dr. Simon N. Patten, head of the Department of Economics, University of Pennsylvania, holds the cause of the advance in prices to be the extravagant manner of living, which turns incomes, especially those of the salaried class into unproductive channels. Money which formerly went into savings banks and aided production, is now employed in buying over and over again the products. Thus the demand is going further and further beyond the supply. Moreover, as Mr. Nearing, an instructor in the same department says, the readiness to buy on the part of the public is a constant incitement to sellers to raise prices.

The Census Department of Canada estimates the population of the Dominion by provinces on March 31, 1909, as fol-

lows:—Maritime Provinces, 1,037,112; Quebec, 2,088,461; Ontario, 2,619,025; Manitoba, 446,268; Saskatchewan, 341,521; Alberta, 273,859; British Columbia, 289,516; unorganized districts, 58,309; a total of 7,154,071. Since that date 150,000 immigrants have entered the country, bringing the total population up to upwards of 7,300,000—2,000,000 more than in 1901. Australia, the next largest dependency, has not yet 5,000,000.

ECCLESIASTICAL NEWS

Advance sheets of the "Catholic Directory" for 1910, sent out by the M. H. Wiltz Co., of Milwaukee and New York, show that in the Continental United States the figures of the diocesan returns give an increase of 111,576 Catholics over those of 1909, the total Catholic population being set down as 14,347,027. Adding to this the Catholics of the Philippines, Porto Rico and Hawaii, we have a grand total of 22,587,079 now under the American flag.

The Catholic population of the leading States in the Union is as follows: New York, 2,722,647; Pennsylvania, 1,494,766; Illinois, 1,443,752; Massachusetts, 1,373,772; Ohio, 619,265; Louisiana, 557,431; Wisconsin, 532,217; New Jersey, 496,000; Michigan, 489,451; Missouri, 452,703; Minnesota, 427,627; California, 391,500; Connecticut, 370,000; Texas, 283,917; Iowa, 242,009; Rhode Island, 242,000; Indiana, 218,758; Kentucky, 194,296.

There are 16,550 priests in the United States, 4,276 being members of religious orders. A gain of 457 is shown. The hierarchy of the United States consists of one apostolic delegate, one cardinal, 13 archbishops and 88 bishops. There are 8,849 churches with resident priests and 4,355 mission churches. The total number of churches is 13,204, a gain of 366 over last year.

Chicago has 187 churches. There are in the Boroughs of Manhattan, Richmond and the Bronx, alone, 150; Brooklyn has 110; Philadelphia, 99; St. Louis, 83 and Pittsburgh, 68. There are 61 in Boston and the same number in Cleveland. Buffalo has 56, Baltimore 47 and Cincinnati 46.

In the field of education the totals show 83 seminaries, with 6,182 seminarians; 217 colleges for boys. 709 academies for girls, and 289 orphan asylums in which 51,541 orphans are cared for. The total number of charitable institutions is 1,125. There are 4,845 parochial schools, with an attendance of 1,237,251, a gain of 142 schools and 39,338 children. Counting the children in parochial schools, colleges, academies, orphan asylums and other institutions, the total number is 1,450,448, a gain of 53,101.

There are 322 Catholic papers and periodicals published in twelve different languages.

The Catholic population of Canada, according to the Directory, is 2,538,374, while Cuba has 1,824,897.

The "Gerarchia Cattolica" for 1910 has been issued from the Vatican press and shows that there are now eighteen vacancies in the College of Cardinals, the number of Cardinals being only fifty-two in place of the full quota of seventy. The archbishops of the world of both those of the Oriental and Latin rites number 201; the bishoprics number 748 for the Latin rite and 52 for the Greek. During the year only one new see was erected, that of Rockport, Illinois. Three new pontifical colleges are recorded: the international pontifical college of the Capuchin Minorites, the pontifical college "Angelic" of the Dominicans and the Pontifical Biblical Institute directed by the Rev. Father Fonck, S.J.

In a statement printed in most of the Catholic papers last week, giving figures from the advance sheets of the "Catholic Directory" for 1910, it is said that "Chicago has more churches than any other city in the Union. There are 187, . . . while New York proper, that is Manhattan and the Bronx, has 138." Most Gothamites, remembering the strenuous efforts to call all Cook County, Illinois, "Chicago," will be set wondering over this novel Milwaukee idea of "New York proper." There is a local hallucination here that "New York proper" is made up of the five Boroughs of Manhattan, Bronx, Brooklyn, Richmond and Queens, which the "people of the State of New York, by the grace of God free and independent, in Senate and Assembly" enacted should form the legal entity known as the City of New York. Within its limits there are now 190 regularly established parish churches, not counting sub-missions or chapels. Chicago, therefore, has not caught up.

The Catholic Converts League held its annual meeting and election of officers at the Catholic Club, in this city, January 31. About three hundred members were present. The yearly reports were of the usual character. The membership is above five hundred. The monthly meetings have been held with good attendance. Mr. Henry R. Sargent, for years a member of the Protestant Episcopal order of the Holy Cross, gave a short address explaining conditions in the Protestant Episcopal Church. In it are two general classes, the Unitarian, cutting loose from all dogma, and what is called the Catholic. In this are some who have made up their minds to resist Roman claims to the end. They are partisans, and not always honest partisans, who get angry and abusive when they hear of what

they call perversions. But there is a very large number anxious about their state, recognizing that Rome may be the true goal to which God is leading them, and praying for light. These are most kindly disposed towards those entering the Church. They had been most generous and sympathetic towards him, and should be treated kindly and courteously. We Catholics can help them in many ways, especially with our prayers.

On February 3 the Most Rev. Paul Bruchési, Archbishop of Montreal, called upon the editorial staff of AMERICA, and said that he had visited Boston, Mass.; Providence and Woonsocket, R. I.; Baltimore, Md., and Washington, D. C., and that everywhere both prelates and priests had given him the greatest encouragement in promoting the success of the Montreal Eucharistic Congress next September. This will be the first time the International Eucharistic Congress will meet on this continent, and this will be its twenty-first meeting. Among the visitors expected from Europe will be a special delegate from the Holy Father, two other cardinals and about ten bishops. Bishop Heylen, of Namur, is sure to come as permanent president. Among the many bishops expected from this country are Bishop Maes, of Covington, Ky., president of the American Eucharistic Congress, and the Most Rev. John M. Farley, Archbishop of New York. During his short stay in this city Mgr. Bruchési was the guest of the Fathers of the Blessed Sacrament, at the rectory of the Church of St. Jean Baptiste, in East 76th Street. His Grace returned to Montreal on February 4.

Bishop Hartley, of Columbus, has followed the good old custom of issuing a Lenten pastoral to his people. In it he admonishes them against the prevalent spirit of worldliness, the neglect of the sacred surroundings of home life, the importance of Christian marriage and the fostering of vocations to the religious life.

On February 1, the Rev. William McDermott, of the Holy Name Church, Columbus, offered the prayer at the opening of the Ohio Senate, the first time in its history that a priest has so officiated.

Bishop Schwebach, of La Crosse, on January 27, dedicated St. Paul's Chapel for Catholic students at the University of Wisconsin. The building, which is on the campus, cost \$60,000, and contains a reading room, and other apartments for social meetings. It is for the exclusive use of Catholic students.

DRAMATIC NOTES

"Just a Wife." Belasco Theatre.—The theme of "Just a Wife" is by no means pleasant, but it is handled in a decorous manner with a conclusion that is sound and logical once the premise is granted. It is in the premise, however, that the radical improbability lies. There is no explanation why John Emerson, the millionaire, did not at the outset marry the woman, who is described as of such superior ability and character as to be an important factor in moulding and inspiring him to a dominant and triumphant success in his business career. There would have been no dramatic situation had this, the probable thing, happened. But granted the improbability, *i. e.*, that this woman is his mistress and not his wife and the rest follows. He has married a young woman whom he does not love, merely as a business move, *viz.* to rehabilitate himself in the public eye and to even up his scandalous relations with his mistress. The young wife has married him on her part that she may be rescued from the narrow poverty in which the fallen fortunes of her family have placed her. She is a wife in name only, her husband giving her what she has bargained for, namely, the comforts and luxuries she has coveted. The husband is of the aggressive commercial type, his business and financial career being the sole interest of his life; and all women are but mere instruments to this end. He finds that his mistress has now become a detriment to him, and he determines to break off the relation. He goes to his wife's house in the country, where she has lived in seclusion for six years, and then she learns that she has sold herself to her own unhappiness, and that the mere comforts and luxuries which her marriage has brought her are not the true realizations of life. John Emerson's mistress follows him thither in jealous rage only to be repulsed by him. Meantime he finds that he is beginning to learn to love his wife, but not as she would have him love her; she demands his love not as a mere incident in his career, but as the controlling force in his life. She dismisses him, telling him that when he has come to realize that marital love is the supreme test of his happiness, and that when he is prepared to subordinate his financial career to its influence, he will find her ready to meet him on grounds of reconciliation. The theme of "Just a Wife," as may readily be seen, is not agreeable,

"Mrs. Dot," Lyceum.—With so much of the local stage given constantly to the display of theatrical vulgarity and filth,

that a play is at once clean, decent and amusing, ought to be an immediate passport for it to public favor. All the latter qualifications can be accorded W. Somerset Maugham's "Mrs. Dot," one of those thinly-spun little comedies, made in London, and in which Miss Billie Burke assumes the title role. The story is that of the young widow of a rich brewer who sets out to marry an impoverished clubman and prospective peer. The dialogue that details her success, is full of epigrammatic turns and bits of cynical philosophy in a cleverly kept up, breezy atmosphere of innocent fun. The sustaining company is good, the settings artistic and the costumes handsome.

"Alias Jimmy Valentine," Wallack's Theatre.—Melodrama of the old school, with here and there a touch of the modern used to advantage. In this type of play criticism should be tempered with consideration for the effectiveness of the exaggerated incidents and thrilling scenes which are more or less essential. The story is that of a youthful burglar, reformed—as is usual in plays—for the love of a woman. He is relentlessly pursued by a detective for an old crime of safe robbing, despite the fact that for three years he has led an honest life. The detective has contrived numerous schemes to trap the reformed crook and finally succeeds in detecting him in the act of opening a vault, by the delicate sense of feeling the combination out with his fingers, in which the little daughter of the bank's president has been accidentally locked. In the end the detective's heart is softened by the pleading of the banker's eldest daughter for the freedom of her betrothed, so he departs to leave them in peace and happiness. The play is, perhaps, a true picture of the modern prison system and of the injustice and grafting practiced by the minions of the law. It is an apt argument that it is possible for a man who has been dishonest to reform and still succeed. As a melodrama it is cleverly constructed and affords abundant opportunity for some good acting of a sensational and artificial type which will please and "thrill" the average public.

"The Watcher," Comedy Theatre.—In spite of its many crudities and glaring inconsistencies the play has a certain dramatic force. It is, moreover, carried beyond its merits by excellent acting, though even this cannot redeem it for its fundamental absurdity. It is a "spiritualistic" play, whose entire action depends upon the influence of a dead mother's spirit over her children, one of whom, a son, has become a drunkard and degenerate; the

other, the daughter, entertains a firm belief in her dead mother's invisible presence as a guiding influence in their lives. It is the apparition of the mother's spirit that finally brings about the solution of their troubles and of their domestic unhappiness. The play is a sad jumble of extravagances and contradictions. The evident purpose is to show that the dead still influence human living, but the author has so woefully ravelled the theme into an inextricable tangle of spiritism, telepathy, and what not, that it becomes an impossible snarl, defying both patience and intelligence.

CHARLES McDUGALL.

PERSONAL

The Right Rev. Bishop Neil McNeil, of St. George's, Newfoundland, who has been appointed Archbishop of Vancouver, is a Nova Scotian, a son of the late Malcolm McNeil, of Hillsborough, Inverness. His grandparents came from Bara, Scotland, and Kilkenny, so that the new Archbishop is one of the few who can legitimately claim to be Scotch-Irish. He was born at Hillsborough. November 21, 1851, received his primary education there and afterwards entered St. Francis Xavier's College, Antigonish. In 1873 he was sent to the College of the Propaganda in Rome, where he remained for six years. He was ordained in April, 1879, in the Lateran Basilica, by Cardinal Patrizi, and in the same year received the degree of Doctor in Philosophy and Theology. He returned to Nova Scotia in 1880, and joined the teaching staff of St. Francis Xavier's. In the following year he accepted the editorship of the *Aurora* newspaper. From 1884 to 1891 he was rector of the College. He was consecrated Bishop of St. George's in St. Ninian's Cathedral, Antigonish, October 25, 1895.

W. E. Purcell, of Wahpeton, North Dakota, who on February 1 was sworn in as United States Senator from that State, in succession to F. L. Thompson, resigned, is a Catholic. His only other colleague of the Faith in the Senate is Senator Carter, of Montana.

The Rev. John J. Lawler, pastor of St. Paul's Cathedral, has been appointed auxiliary bishop of the archdiocese of St. Paul by His Holiness Pius X.

Under a decision of the District Court of Omaha, Neb., \$50,000 specifically bequeathed for the project, and \$35,000 from the residue of the estate of the late John A. Creighton, after this and other specific bequests are provided for, will go to establishing and maintaining a home for poor working girls.

OBITUARY

Rev. John F. G. Pahls, S.J., died on February 5, in the Jesuit house of St. Stanislaus, Cleveland, Ohio. Father Pahls was born in Cincinnati in 1847, and at the age of twenty-two entered the Missouri Province of the Society of Jesus. His studies in philosophy and theology were made principally at Woodstock, Md., with an intervening period spent in teaching in the St. Louis University. After his ordination in 1882 he filled responsible positions in the novitiate at Florissant, St. Louis University and St. Ignatius College, Chicago. From the last named place he went to Omaha in 1894, as President of the Creighton University, leaving this office four years later with shattered health. After a year of forced inaction he was made treasurer of Detroit College, where he remained until last summer, when ill health once more obliged him to retire from active duty, and he went to Cleveland in the hope of recovering. Father Pahls was a man of distinguished presence and courtly manners, but was little known by the public at large on account of his retiring disposition. He was a pulpit orator of uncommon eloquence until the afflictions of his latter years made this priestly duty an impossible task.

The Rev. Michael A. Griffin, pastor of the Church of Our Lady of Hope, Springfield, Mass., died on February 1. Father Griffin's health was undermined by his arduous labors in the new parish to which he was appointed in 1906. The Church of Our Lady of Hope was dedicated November 21, 1907. The deceased priest was graduated from the College of the Holy Cross, Worcester, in 1888, and received his first appointment as curate at the Church of the Sacred Heart, Springfield. The Rev. John F. Griffin, of the Holy Rosary Church, Holyoke, is his brother.

Announcement is made of the death, at Kilmallock, Ireland, of Bridget Turner, wife of Patrick Turner and mother of the Rev. William Turner, D.D., of the Catholic University of America; the Rev. Denis Turner, C.S.S.R., Limerick, Ireland; the Rev. John Turner, D.D., New York, and the Rev. Patrick Turner, of Pensacola, Florida. Mrs. Turner had three daughters among the Sisters of Charity, New York, one of whom, Sister Mary Rosaire, survives him. There was a solemn Mass for the repose of her soul at the Church of the Immaculate Conception, New York City, on February 7.

Rev. Thomas P. Hodnett, one of the veteran priests of the archdiocese, died in Chicago, on January 29, aged sixty-five

years. He was rector of the church of the Immaculate Conception. Father Hodnett was born in Glen, County Limerick, Ireland, and was ordained September 30, 1876, at St. Francis' Seminary, near Milwaukee. He ministered in several parishes in Wisconsin before his assignment to a Chicago charge twenty-eight years ago. In the various Irish National movements of recent years he was actively prominent.

Miss Kathleen Don Leavy, who had written both prose and verse for Catholic publications for a number of years, and edited *The Don Leavy Magazine*, in Richmond, Va., died on January 12.

The Rev. Walker S. Caughy, pastor of St. Stephen's Church, Washington, D. C., was buried from the church of which he had been in charge for fourteen years on February 5. Father Caughy was formerly pastor at Laurel, Md. He was an alumnus of Loyola College, Baltimore.

State Senator Thomas S. Walsh died in Springfield, Mass., on February 4. He was born in Hartford, Conn., in 1859, and removed to Springfield in 1873. Before his election in the Senate he served two years as Representative in the State Legislature. Two of his sisters are members of the Sisters of Providence in Holyoke.

The Right Rev. Gilbert L. Benton, Vicar-General of the diocese of Harrisburg, died suddenly on February 5. Mgr. Benton was pastor of the Church of St. James, Steelton, Pa. He was fifty-two years old.

QUERIES AND ANSWERS.

Amateur—May a Catholic club or literary society with propriety, give a presentation of "The Servant in the House"? Opinion is divided on the subject; some claim that the drama is far above the standard of ordinary plays, from the moral standpoint, while others maintain that the very conception of the work is blasphemous. An answer will settle the controversy.

[ANSWER—"The Servant in the House" attacks religion as an institution and preaches Humanitarianism. Its chief character is intended for Christ not as The God-man, but simply as a human preacher of altruism. It represents the Church as a decayed institution, the source of moral miasma. It is true that the special church attacked in the play is the Anglican, but in the author's intent the Anglican Church is typical of all Churches. It would clearly be unbecoming for a Catholic club or literary society to produce such a play; all the more so as it inculcates its doctrine in

an alluring and insidious way. Dramatically it is a strong play, but morally false and anti-religious.—Ed. AMERICA.]

IN MISSION FIELDS

At the civic meeting held in Carnegie Hall, on the evening of February 2, to close the Paulist jubilee, Judge Thomas C. O'Sullivan, whose subject was "Reflections of a Paulist Parishioner," paid an earnest tribute to the work done by the women of St. Paul's, the parish of the original New York foundation. "There was one woman," he said, "in the early days, a Mrs. Murphy, who used to come down regularly from Eighty-fourth Street to attend the early Mass at the Paulist Church. A few days ago former President Roosevelt, during his hunt in the African jungle, met a white woman. She was not a huntress, and still she was a huntress of souls, and she is a daughter of that Mrs. Murphy, and her name in religion is Mother Mary Paul."

MR. ROOSEVELT'S VISIT TO UGANDA.

Mother Mary Paul, as the readers of AMERICA will remember, wrote some time ago to say how much pleasure the perusal of the paper gave her in the wilds of far off Africa. The Society of the Propagation of the Faith has just received the following letter from her describing Mr. Roosevelt's recent visit to her at the Mission at Uganda:

"The great man has been to see us! How long I have waited to say this. Yesterday he arrived at Entebbe, and to a telegram inviting him to lunch here the reply came: 'With pleasure, Kermit and I accept the invitation to dinner.' The Bishop, attended by the priests and Prince Joseph, with a great throng of our people, turned out to greet Colonel Roosevelt. We had two bands, and one of them walked sixty-five miles to be here. Up the road came the four runners who had been sent to watch for the rickshaws. Breathlessly they came with the message, and on top of it the rickshaws with the provincial governor and Colonel Roosevelt. Introductions followed and to my remark how kind it was for him to come he replied, 'Kind? Why pitchforks wouldn't have kept me away. In fact, I would have been afraid to go back to the States if I hadn't come to see you.'

"To the sweep of a lively march we all walked to the convent, where Mr. Roosevelt charmingly and so naturally spoke of men and things that we were ready listeners. I will only mention the matters near home, and that later. He was delighted with the convent and the work of the children, and commented on the modesty and good manners of the women. The queen sister, who ranks next to the king, was here with several of the princesses to meet him. He was gracious

enough to raise his hat and shake hands with these our great ladies, as he did with Prince Joseph, when bidding them good-by. The Baganda who witnessed this were beside themselves with joy to see the gracious act of 'this man of kindness.' He was deeply interested in the process of bark-cloth making and our other industries. He visited the St. Elizabeth's Infirmary and the school where he saw the children at their tasks. I know he was sincere in his praise when he said several times that he wished Mrs. Roosevelt could be here with them to see this model school in the heart of Africa. The children sang the 'Star Spangled Banner.' Perhaps it was the tears in my own eyes which made me think they were in his. Kermit thought it wonderfully fine, as they both thought the two bands which the Fathers here taught the boys to play so well.

"I do not know what most holy nuns will think when they hear that I was invited to the luncheon and seated beside Mr. Roosevelt and opposite Kermit. I was their countrywoman. Did I feel embarrassed? No one could with Colonel Roosevelt, for he is simple and kind and puts one at one's ease. I forgot to tell you of whom he spoke. He said the Paulist Fathers were ever his staunchest friends in temperance work and he always relied on their sincerity. He spoke of Dr. Wall, who had such influence with the police and who worked so faithfully for their good. Monsignor Denis O'Connell, Archbishop Keane and others were mentioned. He asked me if I knew Maurice Francis Egan, and I told him how the latter had on one occasion visited our school and insisted on my sitting down to rest and he taught the eighty-four little colored children for me the whole hot afternoon. He is to call on His Grace Archbishop Farley to give him his impressions of our efforts here. At luncheon I told him how, when my dear old mother wanted to rebuke us for finding fault with things, she would remark, 'It is fit for a president.' How little then did I dream that I should ever be so near one. When you sent us a box some months ago I saved a can of tomatoes and whoever sent them would have rejoiced to-day could they have seen the glad surprise on the faces of Colonel Roosevelt and Kermit when the American tomatoes in Africa were served up.

"Mr. Knowles invited us to a tea party at his place, but the Bishop looked serious. Colonel Roosevelt in his most strenuous manner pleaded with the Bishop to grant this favor, and so to-morrow the Sisters will be at luncheon with our 'great American,' the king and his court. and in the afternoon all the Kampala folk will come to the reception. The Bishop, Fathers and my Sisters are simply charmed with

Mr. Roosevelt, and if there be in Uganda a woman prouder of her country and its incomparable representative than I, just let me see her, please. I did not fail to say to him how his broad and generous spirit of toleration had made him dear to American Catholics. His reply was characteristic: 'I try to be decent and I do detest religious intolerance. Some of my dearest friends are Catholics.'

PULPIT, PRESS AND PLATFORM

Representative F. Burton Harrison of New York made a speech in Congress, on January 8, in which he defended the good name of Belgium against the charges contained in the reported atrocities in the Congo Free State. "I have taken occasion to say," he stated, "that I believe that the reported atrocities in the Congo Free State were due mainly to the actions of one native tribe fighting another, and that the Belgians, instead of being responsible for any of these outrages, had done a great deal to put a stop to them. Notably was this the case in the extermination of the Arab slave trade by the late King Leopold, a seemingly impossible task successfully carried out at his private expense. I have also had occasion to express my firm conviction that the agitation directed against the Belgians in Great Britain was due to a desire on the part of the latter country to appropriate to itself the vast territories of the Congo Free State, both on account of the natural resources there and because that territory offered to the British the best opportunity for the construction of the Cape to Cairo Railway. Under these circumstances, I felt called upon to enter an earnest protest against the action of our Department of State in presenting its note of last year to the Belgian Government. Secretary Root was led by the British into an attempt to pull the chestnuts out of the fire for them."

A correspondent having asked the *New Music Review* to explain what was the purport of the "Motu proprio" of Pope Pius X on church music, the editor gives, in the February number, an abbreviation of the document and adds:

"Our correspondent will find in this condensed form of the *Motu proprio* the general purport of the Pope's legislation. We might add that the ancient tradition in regard to the employment of male choristers is the same as in the Greek and Anglican Churches. Singers are regarded as belonging to one of the orders of the ministry. They correspond to the Levites of the Temple, and like acolytes, crucifers, servers at the altar, etc., cannot give place to girls and women. In previous issues of this paper we have occasionally referred to the fact that the

Motu proprio has been more or less misunderstood by the public in general. The popular idea is that by it modern music has been virtually banished from Roman churches, and plain song substituted for all other forms of composition. The truth of the matter is that the Pope's rulings are not unduly restrictive. Gregorian music is prescribed for *some parts* of the liturgy, but not for *all*. Modern music is neither banished nor restricted provided it conforms to liturgical laws, and is not reminiscent of the opera and of secular entertainments.

"Furthermore, it is a great mistake to look upon the *Motu proprio* as something new, sprung upon the Church by Pope Pius as a high-handed, novel, and startling piece of legislation. The Pope has proclaimed nothing new. In fact, he states very clearly in the introduction to the *Motu proprio*, that the prescriptions are set forth in the ecclesiastical canons, in the ordinances of the General and Provincial Councils, in the rules which have at various times emanated from the Sacred Roman Congregations, and from the Sovereign Pontiffs who were his predecessors.

"And it is in our opinion a great mistake to suppose that the *Motu proprio* has no connection with the cause of sacred music outside the Roman Church. A large part of the instruction has a distinct bearing upon the musical worship of the Almighty in *all* churches. It is a much-needed rebuke, and a most telling one, to those who through ignorance, or through wilfulness, "profane the sanctuary" by the performance of music that is essentially secular, worldly, and designed for the entertainment of man rather than for the worship of the Deity. Intended primarily for the Roman Church, it possesses a general significance that should appeal to every ecclesiastical musician."

LETTERS TO THE EDITOR

I fully endorse the opinions of many other priests appearing in your columns as to the continuing excellency of your paper. Its solidity of judgment and fairness in dealing with the questions of the day make it an indispensable visitor. I learn more from your résumé of happenings in America and countries abroad than from the perusal of daily papers, no matter how well edited. Vivat, crescat, floreat, AMERICA.—*Rev. Henry B. Lauderbach, Kenmore, N. Y.*

It is refreshing and invigorating to take up any number of your fearless publication. The clash of arms is on every page.—*Rev. John B. Volio, S.J., San Jose, Cal.*